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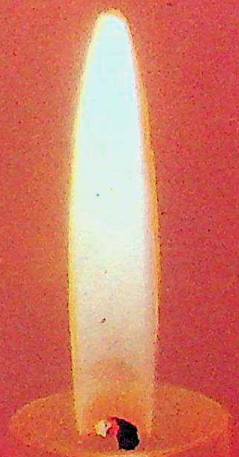
SACRED NITNEM



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SACRED NITNEM

Containing
The Divine Hymns of the Daily Prayers by the Sikhs

in Gurmukhi and Roman Scripts
with
their English translation and the Summaries of the Teachings
& some fundamentals of the Sikh Religion based thereon.

by
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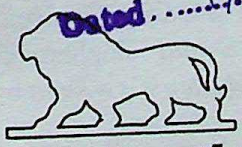
Dated 4/11/2015



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ISBN 81-7205-095-X (Paperback)
ISBN 81-7205-096-8 (Hard-bound)

Second Enlarged Edition November 1976
Reprint September 1978
Fourth Enlarged Edition November 1979
Reprints :
Sept. 1980, Feb. 1982, June 1983, Oct. 1984, Nov. 1985, Feb. 1987, July 1988, June 1989, July 1990, July 1991, May 1992, July 1993, June 1994, Sept. 1995, May 1996, July 1998, July 2000, July 2001, April 2002, March 2004, Oct. 2004
26th Edition : May 2005

Price : Rs. 56-00 (Paperback)
Rs. 84-00 (Deluxe)

Publishers :
Singh Brothers

Bazar Mai Sewan, Amritsar - 143 006

S.C.O. 223-24, City Centre, Amritsar - 143 001
E-mail : singhbro@vsnl.com
Website : www.singhbrothers.com

Printers :
PRINTWELL, 146, INDUSTRIAL FOCAL POINT, AMRITSAR.

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KEY TO PRONUNCIATION

ਅ	a	u	(as in 'hut')
ਆ	ā	a	(as in 'car')
ਇ	i	i	(as in 'sit')
ਈ	ī	ee	(as in 'sheet')
ਉ	u	u	(as in 'put')
ਊ	ū	oo	(as in 'cool')
ਏ	e	ay	(as in 'say')
ਐ	ai	a	(as in 'sat')
ਓ	o	oa	(as in 'soak')
ਔ	au	o	(as in 'sort')
ਅੰ	ṁ	ṁ	(as in 'sing')
ਆਂ	āṁ	an	(as in 'can't')
ਸ	s	s	(as in 'sing')
ਸ਼	sh	sh	(as in 'she')
ਹ	h	h	(as in 'he')
ਕ	k	k	(as in king')
ਖ	kh	kh	(as in 'khaki')
ਗ	g	g	(as in 'leg')
ਘ	gh	gh	(as in 'ghost')
ਚ	ch	ch	(as in 'church')
ਛ	chh	chh	(as in 'Chhattarpur')
ਜ	j	j	(as in 'jug')
ਝ	jh	jh	(as in 'Jhansi')
ਟ	ṭ	t	(as in 'put')
ਠ	ṭh	th	(as in 'thug')
ਡ	ḍ	d	(as in 'doctor')
ਢ	ḍh	dh	(as in 'dhak')
ਣ	ṇ	nn	(as in 'Runn of Kutch')

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ਤ	t	t	(as in 'Telugu')
ਥ	th	th	(as in 'thrill')
ਦ	d	th	(as in 'thee')
ਧ	dh	dh	(as in 'dhoti')
ਨ	n	n	(as in 'run')
ਪ	p	p	(as in 'pin')
ਫ	ph	ph	(as in 'phial')
ਬ	b	b	(as in 'bid')
ਭ	bh	bh	(as in 'bhisti')
ਮ	m	m	(as in 'man')
ਯ	y	y	(as in 'yoke')
ਰ	r	r	(as in 'ring')
ਲ	l	l	(as in 'load')
ਵ	v	v	(as in 'vow')
ੜ	ṛ	r	(as in 'Roorkee')

Note : 1. The words 'Chhattarpur', 'Jhansi', 'Roorkee', used in the above key, will be found in the Index given in Philip's Modern School Atlas. Similarly the words 'Runn of Kutch' are given in the same Altas in the map of India. The remaining words will be found in all the English Dictionaries.

2. The letters (i) and (u) printed within brackets in this book towards the end of certain words, do not give any sound while reading the relevant words except a small accent characteristic of the word used. These represent (f) and (_) and give the exact spellings of the words concerned as used in Srī Gurū Granth Sāhib. However, in order to know the exact meanings of the words in accordance with the rules of Grammar, these two letters have great significance.

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PREFACE

(To the First Edition)

Most Sacred and Divine Hymns (Gurbāṇī) have come to us from Almighty God, through our Satgurūs. We worship Gurbāṇī as our ever existing and last Satgurū, under the orders of our Ten Satgurūs. Regarding this matter, submissions have been made in Part II of this book.

It is most essential that we must know the meanings of the Shabads and the Gurbāṇi that we recite, sing or hear, and we must act upon the Divine Instructions, contained therein, if we really want to achieve the Final Goal. The Gurbāṇī, which we are directed to recite or hear everyday, is contained in the prayer-books in Gurmukhi and Hindi etc.

In this book an attempt has been made to give the daily prayers of the Sikhs in Roman, as well as, in Gurmukhi Script with Translation of each verse in simple English. Summaries of the Teachings have been given in Part II of this book.

As to what is Nitnem, my brief submissions are as follows :

Nitnem means recitation of certain Bāṇīs (Hymns) everyday without fail by the Sikhs, as ordained by the Satgurūs. Even non-sikhs are requested to read these, because there is absolutely nothing communal or personal in them. As a matter of fact, all the Hymns of Srī Gurū Graṅth Sāhib preach us things, which are meant for the whole world, without any distinction or religion or nationality. It is essential for every Sikh to read at least five Bāṇīs every morning. The first Mool

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Jap(u) Jī, composed by Satgurū Nānak Dev Sāhib. The second and third are Jāp(u) Sāhib and Tav Prasād Savaiyās, composed by Satgurū Gobiṅd Siṅgh Sāhib. The fourth one is Anaṅd Sāhib, composed by Satgurū Amar Dās Sāhib. All these four Bāṇīs and the Chaupaī given in this book, are to be repeated early morning everyday by a Sikh.

The Rahrās(i) Sāhib consists of one Salok of Gurū Nānak and nine Shabads, which are given in Srī Gurū Graṅth Sāhib, immediately after the Jap(u) Jī. These along with one Chaupaī, one Savaiyā and one Dohrā composed by Satgurū Gobiṅd Siṅgh Sāhib, the first five and the last stanzas of Anaṅd(u) Sāhib and five other Hymns, given towards the end of Rahrās(i) Sāhib, are recited at the time of the sunset. After completing the Rahrās(i), one has to perform the General Prayer, called Ardās.

The Bāṇī, called Kīrtan Sohilā, is recited by a Sikh before he goes to sleep at night time. One has to perform Ardās again.

These Hymns (Bāṇīs) and the General Prayer are recited by a Sikh with a view to understand and practise Teachings of the Sikh Religion. It is essential for a Sikh to read them intelligently, after knowing the meanings thereof, and then to act upon what the Satgurū says.

There is no need of a long preface, because my most humble submissions are contained in sufficient details in Part II. A key to pronunciation has been given in the beginning. It is impossible for a man, of my humble intelligence and meagre knowledge, to interpret or translate the Most Divine Hymns, yet with Satgurū's Grace, I have made a little attempt. I am confident that the learned readers will excuse me for my shortcomings and will give their valuable suggestions.

The 1st November, 1974 **Author**

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PREFACE TO THE SECOND EDITION

The warm welcome, given by our esteemed readers to the First Edition of this Sacred Book, which was exhausted within two years of its Publication, is a source of great joy and encouragement to me and the publishers. This is clear proof of the fact that the lovers of Gurbāṇī yearn to know its meanings and to act upon its Divine Sermons.

Instead of writing a long preface, I beg to make the following humble submissions :

The Divine Sermons, contained in the Divine Hymns of Srī Gurū Graṅth Sāhib and those uttered by Srī Gurū Gobiṅd Siṅgh Sāhib (not the poetry of poets, who were in his service) are the words of the God. These require the widest possible publication in the World. It is humbly submitted that countless topics of utmost importance are contained in the Gurbāṇī; but unfortunately very little attempt has been made to summarise these at one place or even in parts. I have also made my most humble efforts to summarise the Sermons contained in the Bāṇīs of the Nit Nem and the Ardās under different heads, alphabetically arranged, in the First Chapter. These are wholly based on Gurbāṇī, without adding any idea of my own.

The Gurmat, that is the Wisdom of God, conveyed to us by our Gurūs in their Divine Hymns, must be told to the entire world. Hundreds of the Mandates of the Gurmat require to be consolidated at one place. I venture to humbly submit that only a few of these have been included in the Second Chapter. These mandates are mainly based on the Bāṇīs of Nit Nem and

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only a few of these refer to some other parts of the Gurbāṇī. In the Third Chapter, it has also been briefly explained that the Gurū of Gurū Nānak Dev Jī is the One God. The word 'mūrat' and the word 'charan' i.e. 'feet' have also been briefly explained in this Chapter. All attempts have been made by interested men to mislead some followers of Sikh Religion by giving wholly wrong meanings of these words. In fact, our Perpetual Gurū is Srī Gurū Granth Sāhib.

The busy world of the present age finds little or no time to think of God or of the next world. Some, who are curious to know about God, death and other relevant matters, want to know something about these in the shortest possible time. It is with a view to create interest in them that the First and Second Chapters have been specially written, so that at least some of them may be tempted to further explore the ways of realising the Divine Truth and True Peace.

It will be quite evident to the learned readers that the Divine Hymns are meant for the Salvation of the entire humanity, including those, who do not believe in God. It may be submitted here that secularism, i.e. love for all, is a very minor fruit of the worship of God. All kinds of joys and the True Bliss, here and in the next world, are obtained by such worship. I can venture to submit that the sincere followers of the True Religion are inter-alia bound to shun communalism in all forms and to maintain freedom of the country and freedom of worship for all.

There are two main media of spreading the Teachings of the Universal Sikh Religion : One is the platform and the other is the press. I submit that the latter one is of greater importance. In any case, equal importance may be given to both. Unfortunately, some of the writers of the books on the Sikh

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Religion very often reproduce their own thoughts, based on their worldly logic, rather than on the Supreme Divine Wisdom of God. The urgency of writing all such works, wholly based on Gurbāṇī, may be appreciated by all.

I have written quite a number of books on Law. I never thought that I would be able to write something on Gurbāṇī also. Crores of thanks to my Lord and my Satgurū, who have enabled me to serve in this new line, in my humble way. The encouraging response, given to my books, written on the Sikh Religion, has given me further inducement to go on writing more and more on the basis of countless Divine Gems contained in the Divine Hymns. The manuscripts of the translation in simple English of Sukhmanī Sāhib, the two Bārā Māhās, the alphabetically arranged Teachings of Gurū Teg Bahādur Sāhib and the Āsā Dī Vār are ready for printing. Similarly, the manuscripts of the translation, in simple English of the Gurbāṇī of Srī Gurū Granth Sāhib upto the end of Mājh Rāg, is also ready; and the first volume may be out in the near future. If God and Satgurū shower their grace on this humble servant these may be printed and published in several volumes along with topical discussion of the Teachings towards the end of each volume, based wholly on the Gurbāṇī, in the style in which I have already made my humble attempts.

The utility of the Religion is doubted by some. But the fault lies not with the Religion, but with those, who do not want to follow the Divine Teachings and who believe that there is no next world and that the worldly joys are the only object of human life. The so-called principles of truth and morality, propounded by some of them, are wholly contrary to the Dictates of the Gurūs.

The Name of God as briefly explained in these pages,

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confers gifts, joys and peace, as detailed in the Divine Hymns. It must be remembered that no āchār (true moral character) can be built without the worship of the One God and His Name, as directed by the Gurūs.

Before I close, I beg to submit that it may kindly be noted that impostors are growing up like mushrooms everywhere. They are committing 'fraud' in the name of religion. Such events did happen even during the days of our Ten Gurūs and the guilty were often punished. Consequently, it is our moral and religious duty to warn our innocent brothers and sisters against the evil designs of such persons. Our Government is also doing a lot. Very recently the so-called 'sādhūs', who were responsible for kidnapping our innocent children, have been arrested and brought to book. Even the learned Professors of some Universities are doing their best to expose the falsehood of the so-called miracles (jugglery); and they have succeeded in this to some extent. The true stories of the commission of most heinous crimes by the so-called 'gurūs' etc. can be read in the Law Reports; and, if God so wills, I may publish some of these in the near future.

All of us must stick to the Path, shown by our Divine Teachers. All other man-made gospels may kindly be ignored. I humbly request that we must never forget the Divine Mandates. Some of these are given below :

1. The Gurū of Gurū Nānak Dev Jī is the One God.
2. The One God manifested His Attributes in Gurū Nānak Dev Jī, the Founder Gurū, who was all Truth, had no trace of egoism; was completely in tune with the Divine Will; was most pure; was One with the Creator; heard His Divine Words and Sermons; conveyed the same to the entire world through the Divine Hymns; and rendered

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most selfless service to the entire humanity, as a humble servant of God. In short, he had all the attributes of God.

ਗੁਰ ਨਾਨਕ ਦੇਵ ਗੋਬਿੰਦ ਰੂਪ ॥ ੮॥ ੧॥

(ਬਸੰਤ ਮਹਲਾ ੫, ਪੰਨਾ ੧੧੯੨

3. The Primal Gurū of all our Gurūs from Gurū Aṅgad Sāhib to Gurū Gobiṅd Siṅgh Sāhib is also the One God.

4. The Divine Spirit *(Rabhī Jot)* which manifested in the person of Gurū Nānak Dev Jī, passed on to Gurū Aṅgad Sāhib and then to each successor till the Tenth Master, all of whom possessed the same Divine Attributes, which the Founder Gurū had.

5. The Gurū of all of us is the *jot* or the Divine Spirit i.e. God's Light and not the bodies of the Ten Gurūs, although their bodies were Most Blessed, because the Divine Spirit of the Creator was enshrined in them. Kindly see the following :

"The Light in all the Gurūs was the same, their ways and the Sermons were the same, The Divine Gurūs had simply changed the Body."

ਜੋਤਿ ਓਹਾ, ਜੁਗਤਿ ਸਾਇ, ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥

(ਵਾਰ ਸੱਤੇ ਬਲਵੰਡ ਦੀ, ਪੰਨਾ ੯੬੬

6. The God's Words (i.e. the Divine Hymns) which were conveyed by our great Gurūs through the Gurbāṇī are contained in Srī Gurū Graṅth Sāhib, and in the Gurbāṇī uttered by Gurū Gobiṅd Siṅgh Jī (not the poetry of the poets in his service). These Divine Hymns are the voice of the One God. Thus our Eternal Gurū is Srī Gurū Graṅth Sāhib. In fact, God, the True Gurū and the Gurbāṇī are the same.

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7. We shall have to believe that the Divine Truths contained in the Gurbāṇī are the Final Words of God for us. We must not follow any advice or sermon of anybody whosoever, who asserts himself to be 'gurū' etc. If anybody makes assertions, unsupported by the Gurbāṇī; or if it runs counter to the Sermons of our great Gurūs; or if some distorted or wrong interpretation is put on the Gurbāṇī, discard such person and his assertions.

8. Always remember that God-illuminated Divine Gurūs are only the Ten Gurūs and Srī Gurū Granth Sāhib and none else.

9. Never forget that the True Divine and Perfect Gurū appears in this world after ages. It is not a common occurrence. Not to say of the True Divine and Perfect Gurū, even a true saint or sādhū is one in crores. So do not be misled by impostors, who are amassing wealth, wholly misleading ignorant masses and who do not possess any virtue whatsoever of the true saint. How many so-called saints etc., are now flourishing? Note them in your surroundings and count them. Are they 'one in crores'?

10. Kindly understand the meanings of Gurbāṇī and practically act upon the Divine Teachings.

11. Kindly teach yourself, others and your budding children, the Unique Sermons of our Gurūs and their history. You are the best teachers of your sweet children. You are the makers of their future. You are responsible for filling your home with True and Real joys of this world and also for amassing Spiritual Wealth for use in the next one. Any wrong step, taken under influence of mammon, in the name of the so-called Chandigarh civilisation, will land you

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in the ocean of miseries. Never forget the object of human life.

12. Kindly do devote some time to render selfless service to all. Each one of you shall have to become a missionary of the great and Universal Sikh Religion. Do not rely on paid preachers etc. Perform Kīrtan with your family members in your own house, because it is the easiest and most effective way to realise the Divine Truth and to obtain the Divine peace.

13. Do not believe those, who give guarantees of standing as helpers in the next world, no matter what evils one may go on committing. Kindly read Gurbāṇī and then you will know as to how the Divine Treasure of the Nām can be obtained. All other methods are to be wholly ignored.

In the end, I earnestly request all to point out my errors.

The 1st October, 1976 **Harbans Singh Doabia**

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PREFACE TO THE FOURTH EDITION

In the Fourth Edition of Nit Nem, a new chapter, as to what happens after death, **wholly based on Gurbāṇī**, has been added towards the end. Many persons whether in India or abroad want to know more about the Sikh Religion. They are keen to know as to why the Sikh Gurūs have laid stress on the worship of God and the repetition of the Name (Nām). This is also explained very briefly in the last chapters.

It may be noted that recent researches made by the scientists have shown that there is an internal body within the frame of a living being, which flies off to some other region or enters some other body after death. However, the vision of the scientists is wholly dim. Whatever the Gurūs have stated, is All Truth and it is the duty of every man to realise the consequences of evil deeds.

The author is thankful to Almighty God for showering His Grace and enabling him to get the Fourth Edition of this work published.

Author

15th November, 1979

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PREFACE TO THE THIRTEENTH EDITION

The author most respectfully and humbly begs to offer his most sincere thanks to the Great Gurūs and God, for enabling him to publish this edition.

He is also thankful to the worthy readers for their kind patronage and appreciation.

The author begs to submit that all of us should never forget the True object of human life. Reading and understanding of Gurbāṇī is very essential, but most essential is to practically obey and act upon the Divine Ways and Sermons detailed in Gurbāṇī, for achieving Liberation from transmigration and ever-lasting Union with the Supreme Soul. The author also humbly requests all to read every verse of Gurbāṇī with full understanding and devotion. The Satgurū has again and again stressed that the golden chance of human birth must not be wasted in sinful acts.

One thing more. Kindly do think as to what efforts are we all making to save our budding children from going astray.

1-5-90 **The humble author**

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ਜਪੁ ਜੀ

JAP(U) JĪ

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ੴ
Ik Oṅkār

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
Sat(i) nām(u) Kartā-purakh(u)

ਨਿਰਭਉ ਨਿਰਵੈਰੁ
Nirbhau Nirvair(u)

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ
Akāl-mūrat(i) Ajūnī

ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥
Saibhaṅg Gur-prasād(i).

ਜਪੁ ॥
Jap(u).

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
Ād(i) sach(u) Jugād(i) sach(u).

ਹੈ ਭੀ ਸਚੁ
Hai bhī sach(u)

ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥
Nānak hosī bhī sach(u). (1)

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God is only One.

His name is True.
He is the Creator.

He is without fear.
He is inimical to none.

He never dies.
He is beyond births and deaths.

He is self-illuminated.
He is realised by the kindness of the True Gurū.

Repeat His Name.

He was True in the beginning.
He was True when the ages commenced and has ever been True.

He is also True now.

(Satgurū) Nānak (says that) He will be certainly True in future. (1)

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ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥
Sochai soch(i) na hovaī je sochī lakh vār.

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵਤਾਰ ॥
Chupai chup na hovaī je lāe rahā liv-tār.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥
Bhukhiā bhukh na utrī je baṅnā purīā bhār.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥
Sahas siāṇpā lakh hoh(i) ta ik na chalai nāl(i).

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
Kiv sachiārā hoīai kiv Kūṛai tuṭai pāl(i).

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥
Hukam(i) rajāī chalṇā Nānak likhiā nāl(i). (1)

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
Hukmī hovan(i) ākār hukam(u) na kahiā jāī.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
Hukmī hovan(i) jīa hukam(i) milai vaḍiāī.

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
Hukmī utam(u) nīch(u) hukam(i) likh(i) dukh sukh pāīaih.

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥
Iknā hukmī bakhsīs ik(i) hukmī sadā bhavāīaih.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
Hukmai andar(i) sabh(u) ko bāhar(i) hukam na koe.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥
Nānak hukmai je bujhai ta haumai kahai na koe. (2)

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Mortal cannot comprehend God by pondering over Him for lacs of times.

Mortal may remain silent and absorbed in the meditation of God and His love, yet peace of mind will not be achieved.

Yearning of hungry mortal will never end (by keeping fasts), or by collecting loads of world's riches.

Mortal may possess the lacs of clever thoughts or biggest wisdom, yet not even one wise thought will accompany him to the next world.

How can the mortal become True ? How can the barrier of falsehood be smashed ?

(Satgurū) Nānak (replies that) this can be achieved by obeying the pre-ordained Command and Will of God recorded for the man. (1)

By God's Command, which cannot be defined, bodies are formed.

By God's Command lives are infused and honour is gained.

By His Command the mortals are made high or low and they suffer pain or get joy in accordance with His written Command.

Some get boons through His Command, while others always wander in transmigration by His Order.

Everybody and everything is controlled by His Command, which none can escape.

(Satgurū) Nānak (says that) if the mortal were to realise the Lord's Command, they would never entertain egotism. (2)

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ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥
ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥
Gāvai ko tāṇ(u) hovai kisai tāṇ(u).
Gāvai ko dāt(i) jāṇai nīsāṇ(u).

ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥
ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥
Gāvai ko guṇ vaḍiāīā chār.
Gāvai ko vidiā vikham(u) vīchār(u).

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥
ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥
Gāvai ko sāj(i) kare tan(u) kheh.
Gāvai ko jīa lai phir(i) deh.

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥
ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥
Gāvai ko jāpai disai dūr(i).
Gāvai ko vekhai hādrā hadūr(i).

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥
ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥
Kathnā kathī na āvai toṭ(i).
Kath(i) kath(i) kathī koṭī koṭ(i) koṭ(i).

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥
ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥
Dedā de laide thak(i) pāh(i).
Jugā jugaṅtar(i) khāhī khāh(i).

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥
ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥
Hukmī hukam(u) chalāe rāh(u).
Nānak vigsai veparvāh(u) ॥3॥

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Who has power to sing and define God's Power?
Who can sing and describe the boons (the marks of grace) of God?

Who can sing the virtues and excellences of God?
Who can sing and describe the most difficult knowledge of God?

Who can sing God, who forms the body, and then reduces it to dust?
Who can sing God, who takes away life and again infuses it?

Who can sing God, who seems to be far away?
Who can sing God, who sees all just face to face?

(Note : The above verses have also been translated by substituting "Some" for "who" and omitting signs of interrogation.)

There is no dearth of persons who give discourses (about God).
Millions of describers give millions of discourses (about God).

God, the Giver, constantly gives His gifts and recipients become tired of receiving the same.
Throughout all the ages all have been eating provisions.

God causes others to follow the path, chalked out under His command.
(Satgurū) Nānak (says that) God, Who is carefree, is always merry.
(3)

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ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥
Sāchā sāhib(u) sāch(u) nāe bhākhiā bhāo apār(u).

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
Ākheh maṅgeh deh(i) deh(i) dāt(i) kare dātār(u).

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥
Pher(i) ke agai rakhīai jit(u) disai darbār(u).

ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥
Muhau ke bolaṇ(u) bolīai jit(u) suṇ(i) dhare piār(u).

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥
Amrit velā sach(u) nāo vaḍiāī vīchār(u).

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖ ਦੁਆਰੁ ॥
Karmī āvai kapṛā nadrī mokh(u) duār(u).

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥
Nānak evai jāṇīai sabh(u) āpe sachiār(u). (4)

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥
Thāpiā na jāe kītā na hoe.
Āpe āp(i) niraṅjan(u) soe.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥
ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥
Jin(i) seviā tin(i) pāiā mān(u).
Nānak gāvīai guṇī nidhān(u).

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥
ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥
Gāvīai suṇīai man(i) rakhīai bhāo.
Dukh(u) parhar(i) sukh(u) ghar(i) lai jāe.

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God as well as His Name is True and those who repeat His Name with sincere affection, are true.

People beg in prayers that He may bestow gifts on them, and God fulfils this (according to their devotion).

What should be offered to God so that His Court may be seen?

What language should be uttered by the mouth, so that He may bestow His love on us after hearing it?

(Satgurū says that) one must utter the True Name in the early ambrosial morning and must ponder over His Greatness.

Mortal obtains human body as a result of good deeds but he reaches the gate of salvation with God's kind grace.

(Satgurū) Nānak (says that) one must realise that True God is all by Himself. (4)

Pure God, unaffected by mammon, is all by Himself.
God has not been and cannot be created or established by anyone.

Those who serve God, obtain honour.
(Satgurū) Nānak (advises), sing God's praises, Who is the treasure of excellences.

Sing the praises of God and keep love for Him in the heart.
Then you will obtain joy in your mind and throw away your pain.

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ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥
Gurmukh(i) nādaṅg Gurmukh(i) vedaṅg
gurmukh(i) rahiā samāī.

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
Gur(u) īsar(u) gur(u) gorakh(u) barmā gur(u) pārbatī māī.

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥
Je hau jāṇā ākhā nāhī kahṇā kathan(u) na jāī.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
Gurā ik deh(i) bujhāī.

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥
Sabhnā jīā kā ik(u) dātā so mai visar(i) na jāī. (5)

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥
Tīrath(i) nāvā je tis(u) bhāvā viṇ(u) bhāṇe ke nāe karī.

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥
Jeti siraṭh(i) upāī vekhā viṇ(u) karmā ke milai laī.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
Mat(i) vich(i) ratan javāhar māṇik je ik gur kī sikh suṇī.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
Gurā ik deh(i) bujhāī.

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥
Sabhnā jīā kā ik(u) dātā so mai visar(i) na Jāī. (6)

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥
Je jug chāre ārjā hor dasūṇī hoe.

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Gurū's words are Divine, which infuse the knowledge of God, and by following the Gurū's words, God, pervading everywhere, is realised.

Gurū is Shivā, Vishnū, Shivā's consort Pārbatī, Vishnū's consort Lakshmī and Brahmā's consort Saraswatī.

If I were to know God, I cannot narrate Him, because He cannot be described in words.

Satgurū has made clear one thing to me;

There is only One Giver for all the beings, Whom I must not forget. (5)

When God likes me, then this act of His Grace is just like my taking bath at a place of pilgrimage, because bathing is useless, unless one pleases God.

What do all the created beings, whom I behold, gain and get in the absence of good deeds (destiny)?

One will find in his mind gems, jewels and rubies, if he were to act upon and listen to the instructions of the Gurū.

Satgurū has made clear one thing to me;

There is only One Giver for all the beings, Whom I must not forget. (6)

If the age of the mortal were to become equal to four ages and were to increase still further by ten times;

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ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥
Navā khaṅḍā vich(i) jāṇīai nāl(i) chalai sabh(u) koe.

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥
Chaṅgā nāo rakhāe kai jas(u) kīrat(i) jag(i) le-e.

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥
Je tis(u) nadar(i) na āvīī ta vāt na puchhai ke.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥
Kīṭā aṅdar(i) kīṭ(u) kar(i) dosī dos(u) dhare.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥
Nānak nirguṇ(i) guṇ(u) kare guṇvaṅtiā guṇ(u) de.

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥
Tehā koe na sujhiī je tis(u) guṇ(u) koe kare. (7)

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥
Suṇiai sidh pīr sur(i) nāth.
Suṇiai dharat(i) dhaval ākās.

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥
Suṇiai dīp loa pātāl.
Suṇiai poh(i) na sakai kāl(u).

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥
Nānak bhagtā sadā vigās(u).
Suṇiai dūkh pāp kā nās(u). (8)

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If the mortal were to become known in the nine continents and all were to obey and follow him;

If he were to acquire good name, praise and fame in the world; (what then ?)

(Inspite of all this) no one would care for such a person, if he does not obtain God's grace.

He would be treated as an ignonimous and insignificant worm amongst worms and will be held as a sinner (even the sinful person will condemn him).

(Satgurū) Nānak (says that) God confers virtues on the non-virtuous and more virtues on the pious.

There is none who can show any goodness to God. (7)

Mortal becomes a perfect saint, a religious guide, a spiritual leader, and a great yogī, by hearing the Name of God.

Reality of earth and the bull supporting it and of heaven becomes known by hearing the Name of God.

Knowledge of the world, continents and nether regions is gained by the mortal by hearing the Name of God.

Death cannot touch and come near the mortal by hearing the Name of God.

(Satgurū) Nānak (says that) saints always remain blissful.

Diseases and sins are destroyed by hearing the Name of God. (8)

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ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥
Suṇiai īsar(u) barmā iṅd(u).
Suṇiai mukh(i) sālāhaṇ maṅd(u).

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਵੇਦ ॥
Suṇiai jog jugat(i) tan(i) bhed.
Suṇiai sāsat siṅmrit(i) ved.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥
Nānak bhagtā sadā vigās(u).
Suṇiai dūkh pāp kā nās(u). (9)

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥
Suṇiai sat(u) saṅtokh(u) giān(u).
Suṇiai aṭhsaṭh(i) kā isnān(u).

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
Suṇiai paṛ(i) paṛ(i) pāvah(i) mān(u).
Suṇiai lāgai sahaj(i) dhiān(u).

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥
Nānak bhagtā sadā vigās(u).
Suṇiai dūkh pāp kā nās(u). (10)

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥
Suṇiai sarā guṇā ke gāh.
Suṇiai sekh pīr pāt(i)sāh.

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥
Suṇiai aṅdhe pāvah(i) rāh(u). Suṇiai hāth hovai asgāh(u).

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Jap Ji English Translation

The status and power of Shiva, god of death, of Brahma, god of creation and of Indra, god of rain, are obtained by hearing the Name of God.
Even a sinner begins uttering praises of God, after listening the Name of God.

By hearing the Name of God, the method of realising Him and the secrets of human body, become known.
Knowledge of the four religious books, the six schools of philosophy and the twenty-four ceremonial treatises is attained by hearing the Name of God.

(Satgurū) Nānak (says that) saints always remain blissful.
Diseases and sins are destroyed by hearing the Name of God.
(9)

Truthfulness, contentment and divine knowledge are obtained by hearing the Name of God.
Spiritual benefit of the bath at sixty-eight holy places is obtained by hearing the Name of God.

One gets honours by hearing and reading again and again the Name of God.
One is absorbed in the meditation of God easily by hearing the Name.

(Satgurū) Nānak (says that) true saints always remain blissful.
Diseases and sins are destroyed by hearing the Name of God.
(10)

One dives deep into the ocean of virtues by hearing the Name of God.
Mortal becomes a scholar, a spiritual guide and an emperor by hearing the Name of God.

The blind sees the way by hearing the Name of God.
Unfathomable Lord becomes fathomable by hearing the Name of God.

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ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥
Nānak bhagtā sadā vigās(u). Suṇiai dūkh pāp kā nās(u).(11)

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
Maṅne kī gat(i) kahī na jāe. Je ko kahai pichhai pachhutāe.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥
Kāgad(i) kalam na likhaṇhār(u).
Maṅne kā bah(i) karan(i) vīchār(u).

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥
Aisā Nām(u) niraṅjan(u) hoe. Je ko maṅn(i) jāṇai man(i) koe. (12)

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥
Maṅnai surat(i) hovai man(i) budh(i).
Maṅnai sagal bhavaṇ kī sudh(i).

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥
Maṅnai muh(i) choṭā nā khāe. Maṅnai jam kai sāth(i) na jāe.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥
Aisā Nām(u) niraṅjan(u) hoe. Je ko maṅn(i) jāṇai man(i) koe. (13)

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥
Maṅnai mārag(i) ṭhak na pāe. Maṅnai pat(i) sio pargaṭ(u) jāe.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥
Maṅnai mag(u) na chalai paṅth(u).
Maṅnai dharam setī sanbaṅdh(u).

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(Satgurū) Nānak (says that) the true saints always remain blissful.
Diseases and sins are destroyed by hearing the Name of God. (11)

State of mind (of the devotee), who obeys the Lord, cannot be described.
One trying to describe it, will have to repent afterwards.

There is neither the paper and pen nor the writer,
Who can sit and describe the state of the devotee, who obeys God.

Such is the Pure Name of God (un-affected by Māyā).
One obeying God, realises the bliss, given by such obedience in his mind. (12)

By obeying God, consciousness, divine knowledge and understanding are acquired.
Knowledge of all the spheres is acquired by obeying God.

Believer in God, does not get blows of death on his face.
One who obeys God, will not be caught by the god of death.

Such is the Pure Name of God.
One obeying God, realises the bliss, given by such obedience in his mind. (13)

One who obeys God, will face no hinderance in his way.
One who obeys God, goes to next world with honour and fame.

One who obeys God, is not misled (and does not practise worldly rites and rituals).
One who obeys God, loves Truth.

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ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥
Aisā Nām(u) niraṅjan(u) hoe.
Je ko maṅn(i) jāṇai man(i) koe. (14)

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥
Maṅnai pāvah(i) mokh duār(u).
Maṅnai parvārai sādhār(u).

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥
Maṅnai tarai tāre gur(u) sikh.
Maṅnai Nānak bhavah(i) na bhikh.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥
Aisā Nām(u) niraṅjan(u) hoe.
Je ko maṅn(i) jāṇai man(i) koe. (15)

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥
Paṅch parvāṇ paṅch pardhān(u).
Paṅche pāvah(i) dargah(i) mān(u).

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥
Paṅche sohah(i) dar(i) rājān(u).
Paṅchā kā gur(u) ek(u) dhiān(u).

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥ ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥
Je ko kahai karai vīchār(u).
Karte kai karṇai nāhī sumār(u).

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
Dhaul(u) dharam(u) dayā kā pūt(u).
Saṅtokh(u) thāp(i) rakhiā jin(i) sūt(i).

ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
Je ko bujhai hovai sachiār(u). Dhavlai upar(i) ketā bhār(u).

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Such is the Pure Name of God.
One obeying God, realises the bliss, given by such obedience in his mind. (14)

One who obeys God, reaches the door of salvation.
One who obeys God, reforms his family members.

One who obeys God, swims (across the world ocean) and causes true disciples of the Gurū to do so.
One who obeys God, never has an occasion to beg (from others).

Such is the Pure Name of God.
One who obeys God, realises the bliss, given by such obedience in his mind. (15)

Saints are supreme and are approved (by God).
Saints gain honour in the Court of God.

God's saints look beautiful in God's Court.
Saints concentrate their minds on the Gurū alone.

One may reflect on God and describe Him as much as possible;
Yet the doings of God cannot be counted.

The (mythical bull representing piety) is the outcome of the compassion (of God).
It (God's compassion) holds the earth at its position with patience.

One will be called true if he realises this (and),
If he can know as to how much weight is placed on the supposed bull.

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ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥
Dharṯī hor(u) parai hor(u) hor(u).
Tis te bẖār(u) talai kavaṇ(u) jor(u).

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥
Jīa jāt(i) raṅgā ke nāv. Sabẖnā likẖiā vuṛī kalām.

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
Eh(u) lekẖā likẖ(i) jāṇai koe. Lekẖā likẖiā ketā hoe.

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥
Ketā tāṇ(u) suāliah(u) rūp(u). Ketī dāt(i) jāṇai kauṇ(u) kūt(u).

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
kītā pasāo eko kavāo. Tis te hoe lakẖ darīāo.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Kudrat(i) kavaṇ kahā vīchār(u). Vāriā na jāvā ek vār.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥
Jo tudẖ(u) bẖāvai sāī bẖalī kār. Tū sadā salāmat(i) Niraṅkār. (16)

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪਤਾਉ ॥
Asaṅkẖ jap asaṅkẖ bẖāo. Asaṅkẖ pūjā asaṅkẖ tap-tāo.

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥
Asaṅkẖ graṅth mukẖ(i) ved pāṯẖ.
Asaṅkẖ jog man(i) rahah(i) udās.

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥
Asaṅkẖ bẖagat guṇ giān vīchār. Asaṅkẖ satī asaṅkẖ dātār.

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Beyond this earth, there are many more and more earths.
What power bears their load from underneath ? (not the supposed bull, but God's Laws).

There is the ever flowing pen of God.
It inscribed various kinds, colours, and names of all the things.

Even if some know how to write this account (then),
What big volume of such a writing would be ?

How much power and fascinating beauty of God is ?
How grand is God's gift ? Who can assess its extent ?

God's One Word created the world's expansion.
And lacs of rivers began to flow.

What power can describe God or His schemes ?
I cannot even once be a sacrifice to You, my God !

Whatever pleases God, is a good undertaking.
Lord, the Formless, ever exists without any fear. (16)

Ways of Meditation on God and of those, who meditate upon Him with devotion, are countless.
Ways of worshipping God are countless and those, who practise penance, are countless.

Scriptures are countless and those, who can recite Vedās extempore, are countless.
Yogīs, who in their minds have no attachment for the world, are countless.

True devotees, who reflect over the excellences and knowledge of God, are countless.
Pious mortals and those who distribute charities, are countless.

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ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥
Asaṅkh sūr muh bhakh sār. Asaṅkh mon(i) liv lāe tār.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Kudrat(i) kavaṇ kahā vīchār(u). Vāriā na jāvā ek vār.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥
Jo tudh(u) bhāvai sāī bhalī kār. Tū sadā salāmat(i) Niraṅkār. (17)

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥
Asaṅkh mūrakh aṅdh ghor. Asaṅkh chor harām-khor.

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥
Asaṅkh amar kar(i) jāh(i) jor. Asaṅkh galvaḍh hatiā kamāh(i).

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥
Asaṅkh pāpī pāp(u) kar(i) jāh(i). Asaṅkh kūṛiār kūṛe phirāh(i).

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥
Asaṅkh malechh mal(u) bhakh(i) khāh(i).
Asaṅkh niṅdak sir(i) karah(i) bhār(u).

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Nānak(u) nīch(u) kahai vīchār(u). Vāriā na jāvā ek vār.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥
Jo tudh(u) bhāvai sāī bhalī kār. Tū sadā salāmat(i) Niraṅkār. (18)

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥
Asaṅkh nāv asaṅkh thāv. Agaṅm agaṅm asaṅkh loa.

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥
Asaṅkh kahah(i) sir(i) bhār(u) hoe.

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Countless are the warriors, who bear the brunt on their face.
Saints, who remain silent, and meditate continuously on God with devotion, are countless.

What power can describe God or His schemes?
I cannot even once be a sacrifice to You.

Whatever pleases God, is a good undertaking.
God, the Formless, ever exists without any fear. (17)

Countless are foolish persons and those, who are completely blind (spiritually).
Countless are thieves and sinful usurpers of others' property.

Countless leave this world after establishing their kingdoms by force.
Countless are cut-throats, who commit murders.

Countless are sinners, who commit sins.
Countless are liars, who practise falsehood and suffer transmigration.

Countless sinners are filthy and eat (speak) filth.
Countless are the slanderers, who carry loads of sins on their heads.

Humble (Satgurū) Nānak submits (to God and says),
I cannot even once be a sacrifice to You.

Whatever pleases God, is a good undertaking.
God, the Formless, ever exists without any danger. (18)

God's Name and abodes are countless.
Inaccessible and inscrutable are God's Realms.

Even to say that they are countless, is to carry loads of sins on one's head.

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ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥
Akhrī Nām(u) akhrī sālāh. Akhrī giān(u) gīt guṇ gāh.

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥
Akhrī likhaṇ(u) bolaṇ(u) bāṇ(i). Akhrā sir(i) sañjog(u) vakhāṇ(i).

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
Jin(i) eh(i) likhe tis(u) sir(i) nāh(i).
Jiv phurmāe tiv tiv pāh(i).

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥
Jetā kītā tetā nāo. Viṇ(u) nāvai nāhī ko thāo.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
Kudrat(i) kavaṇ kahā vīchār(u) Vāriā na jāvā ek vār.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥
Jo tudh(u) bhāvai sāī bhalī kār.
Tū sadā salāmat(i) Niraṅkār. (19)

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥
Bharīai hath(u) pair(u) tan(u) deh. Pāṇī dhotai utras(u) kheh.

ਮੂਤ ਪਲੀਤੀ ਕਪੜ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
Mūt palītī kapaṛ(u) hoe. De sābūṇ(u) laīai oh(u) dhoe.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
Bharīai mat(i) pāpā kai saṅg(i). Oh(u) dhopai nāvai kai raṅg(i).

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥
Puṅni pāpī ākhaṇ(u) nāh(i). Kar(i) kar(i) karṇā likh(i) lai jāh(u).

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God's Name and praises are uttered through words.
God's virtues and knowledge are sung through words.

The divine hymns are uttered and recorded in letters.
The destiny of a mortal, written on his forehead, is declared in letters.

God, Who writes the destinies, has no such letters written on His forehead.
Mortals obtain that, which is ordained by God.

Whatever has been created (by God), is His Name (His own manifestation).
There is no place without God's Name.

What power can describe God and His schemes?
I cannot even once be a sacrifice to God.

Whatever pleases God, is a good undertaking.
God, the Formless, ever exists without any fear. (19)

If hands, feet and body are covered with dust,
Their dust is washed with water.

When clothes are soiled with urine,
These are washed with soap.

When mind becomes polluted with sins,
It is washed by colouring it with Name.

Dubbing men by mere words of mouth, does not make men virtuous or sinful.
Often repeated actions are engraved on the heart and will be taken (read) in God's court.

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ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥
Āpe bīj(i) āpe hī khāh(u). Nānak hukmī āvah(u) jāh(u). (20)

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
Tīrath(u) tap(u) dayā dat(u) dān(u). Je ko pāvai til kā mān(u).

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
Suṇiā maṅniā man(i) kītā bhāo. Aṅtargat(i) tīrath(i) mal(i) nāo.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
Sabh(i) guṇ tere mai nāhī koe.
Viṇ(u) guṇ kīte bhagat(i) na hoe.

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥
Suast(i) āth(i) bāṇī barmāo. Sat(i) suhāṇ(u) sadā man(i) chāo.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ, ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥
Kavaṇ(u) s(u) velā vakhat(u) kavaṇ(u),
kavaṇ thit(i) kavaṇ(u) vār(u).

ਕਵਣ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ, ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
Kavaṇ s(i) rutī māh(u) kavaṇ(u), jit(u) hoā ākār(u).

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ, ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥
Vel na pāīā paṇḍatī, j(i) hovai lekh(u) purāṇ(u).

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ, ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥
Vakhat(u) na pāio kādīā, j(i) likhan(i) lekh(u) qurāṇ(u).

ਥਿਤਿ ਵਾਰੁ ਨ ਜੋਗੀ ਜਾਣੈ, ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
Thit(i) vār(u) na jogī jāṇai, rut(i) māh(u) nā koī.

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Whatever one sows, he reaps.
(Satgurū) Nānak (says), man takes birth and dies by God's order. (20)

Pilgrimage, penance, compassion and charity,
Give honour, if any, as insignificant as sesame.

By faithfully hearing, believing and loving the Name of God.
(Salvation is obtained) and this amounts to taking bath in the true shrine, existing with one's self.

Lord is the owner of all virtues, but I have no virtue.
Without obtaining virtuous qualities, God's devotional service is not possible.

I salute God, who is Himself worldly wealth and is real Brahma and I utter His praises.
God is True and Beautiful and all joy resides perpetually within His mind.

What was the time, the moment, the lunar day, the week day,

What was the season and the month, when the world was created?

Had the Purānās referred to this, the Paṅdits would have discovered the time.

Nor do the Qāzīs, who write and read the Qurān, know the time.

Neither Yogīs nor anyone else knows the lunar day, week day, season and month.

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ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ, ਆਪੇ ਜਾਣੈ ਸੋਈ ॥
Jā kartā sirṭhī kau sāje, āpe jāṇai soī.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ, ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥
Kiv kar(i) ākhā kiv sālāhī, kio varnī kiv jāṇā.

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ, ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥
Nānak ākhaṇ(i) sabh(u) ko ākhai, ik dū ik(u) siāṇā.

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ, ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥
Vaḍā Sāhib(u) vaḍī nāī, kītā jā kā hovai.

ਨਾਨਕ ਜੇ ਕੋ ਆਪੌ ਜਾਣੈ, ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥
Nānak je ko āpau jāṇai, agai gayā na sohai. (21)

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥
Pātālā pātāl lakh āgāsā āgās.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ, ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥
Oṛak oṛak bhāl(i) thake, ved kahan(i) ik vāt.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥
Sahas aṭhārah kahan(i) katebā asulū ik(u) dhāt(u)

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ, ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥
Lekhā hoe ta likhīai, lekhai hoe viṇās(u).

ਨਾਨਕ ਵਡਾ ਆਖੀਐ, ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥
Nānak vaḍā ākhīai, āpe jāṇai āp(u). (22)

ਸਾਲਾਹੀ ਸਾਲਾਹਿ, ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥
Sālāhī sālāh(i), etī surat(i) na pāīā.

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The Creator, Who creates the world, alone knows this (the time).

How to express, to praise, to describe and to know God?

(Satgurū) Nānak (says that) all give discourses about God and each one thinks himself to be wiser than the other.

Grand are the Master, His Name and glory, and what He does, must happen.

(Satgurū) Nānak (says that) if someone thinks himself to be powerful to do things, or thinks himself to be the knower of God, he will not be honoured in the next world. (21)

There are nether worlds and more nether worlds below them and there are lacs of skies over them.

The vedās pronounce one conclusion that people are tired of searching the limits and boundaries of God.

The saints, the eighteen Purāns and four religious books of Jews, Christian and Muslims conclude that God is limitless.

If there be any account of God, then alone the mortal can write the same; but His account does not finish and the mortal himself dies while writing the account.

(Satgurū) Nānak (says that) one should call Him great, and God Himself knows His ownself. (22)

Praisers praise God, yet they do not get enough understanding (to realise His greatness).

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ਨਦੀਆ ਅਤੈ ਵਾਹ, ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥
Nadīā atai vāh, pavah(i) samuṅd(i) na jāṇīah(i).

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥
Samuṅd sāh sultān girhā setī māl(u) dhan(u).

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ, ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥
Kīṛī tul(i) na hovnī, je tis(u) manoh na vīsrah(i). (23)

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥
Aṅt(u) na siphtī kahaṇ(i) na aṅt(u).
Aṅt(u) na karṇai deṇ(i) na aṅt(u).

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥
Aṅt(u) na vekhaṇ(i) suṇaṇ(i) na aṅt(u).
Aṅt(u) na jāpai kiā man(i) maṅt(u).

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥
Aṅt(u) na jāpai kītā ākār(u). Aṅt(u) na jāpai pārāvār(u).

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥
Aṅt kāraṇ(i) kete bil-lāh(i). Tā ke aṅt na pāe jāh(i).

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥
Eh(u) aṅt(u) na jāṇai koe. Bahutā kahīai bahutā hoe.

ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥ ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥
Vaḍā sāhib(u) ūchā thāo. Ūche upar(i) ūchā nāo.

ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥
Evaḍ(u) ūchā hovai koe. Tis(u) ūche kau jāṇai soe.

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥
Jevaḍ(u) āp(i) jāṇai āp(i) āp(i).
Nānak nadrī karmī dāt(i). (24)

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It is like streams and rivers, falling into the ocean, and not knowing its limits.

Kings and emperors owning properties, wealth, oceans and mountains,

Are not equal even to an ant, who in its mind never forgets God. (23)

Countless are the praises as well as the praisers of God.
Countless are the works and gifts of God.

God's Power of hearing and seeing is limitless.
Limits of the motive in God's mind are unknown.

Limits of the creation, created by God, are unknown.
Limits of this or the other end of God, are unknown.

Many persons weep and yearn to find His limits.
But these are not to be found.

No one can know God's limits.
The more we describe, the more is yet to be found.

God is great and His seat is high.
God's Name is the highest of the high.

If one were to be as big and high as God,
Only then he would know the high God.

God alone knows, how great He is.
(Satgurū) Nānak (says that) merciful God showers gifts by His kind look. (24)

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ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥
Bahutā karam(u) likhiā nā jāe. Vaḍā dātā til(u) na tamāe.

ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥
Kete maṅgah(i) jodh apār. Ketiā gaṇat nahī vīchār(u).

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥
Kete khap(i) tuṭah(i) vekār.

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰਿ ਪਾਹਿ ॥ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥
Kete lai lai mukar(i) pāh(i). Kete mūrakh khāhī khāh(i).

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥
Ketiā dūkh bhūkh sad mār. Eh(i) bhi dāt(i) terī dātār.

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥
Baṅd(i) khalāsī bhāṇai hoe. Hor(u) ākh(i) na sakai koe.

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥
Je ko khāik(u) ākhaṇ(i) pāe. Oh(u) jāṇai jetīā muh(i) khāe.

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥
Āpe jāṇai āpe dei. Ākhah(i) si bhi keī kei.

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥
Jis no bakhse siphat(i) sālāh. Nānak pāt(i)sāhī pāt(i)sāh(u).(25)

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥
Amul guṇ amul vāpār. Amul vāpārīe amul bhaṅḍār.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥
Amul āvah(i) amul lai jāh(i). Amul bhāe amulā samāh(i).

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God's large number of bounties cannot be recorded.
He is the great Giver and has no avarice whatsoever.

Number of men and warriors beg at the door of the Infinite God.
Those (who beg and ponder over God), are many and beyond counting.

Many are consumed to extinction in their wickedness.

Many obtain gifts again and again, yet do not admit this.
Many fools go on eating (enjoying gifts) continuously.

Many suffer privation and pain and are continuously beaten (punished).
Even these are God's gifts (because the sinner is warned to become virtuous).

By God's will, freedom from bondage is achieved.
None has any say in this.

If any fool tries to intervene (gives different version),
He knows that he will receive many blows on his face.

God Himself knows everything and He Himself gives everything.
Only a few acknowledge this.

He, upon whom God showers the gift of His praises,
Becomes king of kings, says (Satgurū) Nānak. (25)

Virtues and the trade of the God are priceless.
Traders (worshippers) of God and His treasures are priceless.

Priceless are those who come to God and those who purchase and take divine goods from Him.
Priceless is their love for God and the union with Him.

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ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥ ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥
Amul(u) dharam(u) amul(u) dībāṇ(u).
Amul(u) tul(u) amul(u) parvāṇ(u).

ਅਮੁਲ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥
Amul(u) bakhsīs amul(u) nīsāṇ(u).
Amul(u) karam(u) amul(u) phurmaṇ(u).

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥
Amulo amul(u) ākhiā na jāe. Ākh(i) ākh(i) rahe liv lāe.

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥
Ākheh ved pāṭh purāṇ. Ākheh paṛe karah(i) vakhiāṇ.

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥
Ākheh barme ākheh iṅd. Ākheh gopī tai goviṅd.

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥ ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥
Ākheh īsar ākheh sidh. Ākheh kete kīte budh.

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥ ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥
Ākheh dānav ākheh dev. Ākheh sur(i) nar mun(i) jan sev.

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ ਕੇਤੇ ਕਾਹ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥
Kete ākheh ākhaṇ(i) pāh(i).
Kete kah(i) kah(i) uṭh(i) uṭh(i) jāh(i).

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥
Ete kīte hor(i) kareh(i). Tā ākh(i) na sakeh keī ke-e.

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥ ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥
Jevaḍ(u) bhāvai tevaḍ(u) hoe. Nānak jāṇai sāchā soe.

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Priceless are the Divine Laws and His Court.
Priceless are His scales and weights.

Priceless are His gifts and marks of approval.
Priceless is His mercy and Command.

None can assess value of God, who is Invaluable.
By continuously remembering God, one remains absorbed in Him.

Reciters of Vedās and Purānās, remember and speak of God.
The literate persons repeat God's Name and deliver discourses about Him.

Brahmās and Indrās remember and speak of God.
Milkmaids and Krishnā remember and speak of God.

Shivā and persons of miracles remember and speak of God.
Budhās, created by God, remember and speak of Him.

Demons and the gods remember and speak of God.
Demi-gods, men, silent persons and God's servants, remember and speak of Him.

Many give God's description and make attempts to describe Him.
Many have been describing God again and again and then they leave this world.

If God were to create as many more as already created,
Even then they cannot describe even His few virtues.

God becomes as great as He likes.
(Satgurū) Nānak (says that) God Himself knows His greatness.

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ਜੇ ਕੋ ਆਖੈ ਬਲੁ ਵਿਗਾੜੁ ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

Je ko ākhai bol(u) vigāṛ(u).
Tā likhīai sir(i) gāvārā gāvār(u). (26)

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ, ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

So dar(u) kehā so ghar(u) kehā, jit(u) bah(i) sarab samāle.

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ, ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

Vāje nād anek asaṅkhā, kete vāvaṇ-hāre.

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ, ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

Kete rāg parī sio kahīan(i), kete gāvaṇ-hāre.

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ, ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

Gāveh tuhno pauṇ(u) pāṇī baisaṅtar(u),
gāvai rājā dharam(u) duāre.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ, ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

Gāveh chit(u) gupat(u) likh(i) jāṇeh,
likh(i) likh(i) dharam(u) vīchāre.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ, ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥

Gāveh īsar(u) barmā devī, sohan(i) sadā savāre.

ਗਾਵਹਿ ਇੰਦ ਇੰਦਾਸਣਿ ਬੈਠੇ, ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

Gāveh iṅd iṅdāsaṇ(i) baiṭhe, devtiā dar(i) nāle.

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ, ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥

Gāveh sidh samādhī aṅdar(i), gāvan(i) sādh vichāre.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ, ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥

Gāvan(i) jatī satī saṅtokhī, gāveh vīr karāre.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ, ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

Gāvan(i) paṅḍit paṛan(i) rakhīsar, jug(u) jug(u) vedā nāle.

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If some prater claims (that he can describe God),
Then declare him to be the greatest fool of all fools. (26)

What is that gate and what is that mansion, where God sits and takes care of all?

Innumerable musical instruments of different kinds are played there by many singers.

Many minstrels sing praises of God in various measures and their consorts.

Water, wind, fire and the god of justice, sing the praises of God at His door.

Angels, who record the mortals' deeds and know how to write these, and on the basis of whose recorded accounts, the god of justice will administer heavenly justice, also sing God's praises.

Shivā, Brahmā and the fair goddesses, adorned by God, sing the songs of God.

Indrā, sitting on his throne with deities, sings the praises of God at His gate.

Persons, claiming to have miraculous powers, and saints sing praises of God in their meditation.

Continents, true and calm saints and the fearless warriors, sing God's praises.

Scholars, readers of Vedās of all ages and seven supreme sages, sing the praises of God.

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ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ, ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥
Gāveh mohaṇīā man(u) mohan(i), surgā machh payāle.

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ, ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥
Gāvan(i) ratan upāe tere, aṭh-saṭh(i) tīrath nāle.

ਗਾਵਹਿ ਜੋਧ ਮਹਾ ਬਲ ਸੂਰਾ, ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥
Gāveh jodh mahā-bal sūrā, gāveh khāṇī chāre.

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ, ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥
Gāveh khaṇḍ maṇḍal varbhaṇḍā, kar(i) kar(i) rakhe dhāre.

ਸੇਈ ਤੁਧਨੋ ਗਾਵਹਿ, ਜੋ ਤੁਧੁ ਭਾਵਨਿ, ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
Seī tudhno gāveh, jo tudh(u) bhāvan(i),
rate tere bhagat rasāle.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ, ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥
Hor(i) kete gāvan(i) se mai chit(i) na āvan(i),
Nānak(u) kiā vīchāre.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥
Soī soī sadā sach(u) sāhib(u) sāchā sāchī nāī.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ, ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥
Hai bhī hosī jāe na jāsī, rachnā jin(i) rachāī.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
Raṅgī raṅgī bhātī kar(i) kar(i) jinsī māiā jin(i) upāī.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ, ਜਿਵ ਤਿਸੁ ਦੀ ਵਡਿਆਈ ॥
Kar(i) kar(i) vekhai kītā āpṇā, jiv tis dī vadiāī.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ, ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
Jo tis(u) bhāvai soī karsī, hukam(u) na karṇā jāī.

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Fascinating she-seraphs who captivate hearts in paradise, sing the praises of God in this world and the nether regions.

Invaluable objects created by God as well as the sixty-eight places of pilgrimage, sing His praises.

Great mighty warriors, divine heroes and four sources of creation, sing God's praises.

The continents, worlds and solar system, established by God, sing His glories.

God's saints steeped in the Name, (the home of Nectar), who are pleasing to God, sing His praises.

(Satgurū) Nānak says that many more, who cannot be recollected in the mind, sing God's praises.

God, His Name and glory are always True.

God, Who created the creation, exists and will exist for ever, and will not depart when the creation disappears.

God, Who created māyā, has by various ways, created the creation of different colours and kinds.

After creating the creation, God in His grandeur, beholds His works.

God does whatever pleases Him, and no one can give any order to Him.

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ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ, ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥
So pāt(i)sāh(u) sāhā pāt(i)sāhib(u), Nānak rahaṇ(u) rajāī.(27)

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥
Muṅdā saṅtokh(u) saram(u) pat(u) jholī
dhiān kī kareh bibhūt(i).

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥
Khiṅthā kāl(u) kuārī kāiā jugat(i) ḍaṅḍa partīt(i).

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥
Āī paṅthī sagal jamātī man(i) jītai jag(u) jīt(u).

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥
Ādes(u) tisai ādes(u).
Ād(i) anīl(u) anād(i) anāhat(i) jug(u) jug(u) eko ves(u). (28)

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥
Bhugat(i) giān(u) dayā bhaṅḍāraṇ(i) ghaṭ(i) ghaṭ(i) vājeh nād.

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥
Āp(i) nāth(i) nāthī sabh jā kī, ridh(i) sidh(i) avrā sād.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥
Saṅjog(u) vijog(u) due kār chalāveh lekhe āveh bhāg.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥
Ādes(u) tisai ādes(u).
Ād(i) anīl(u) anād(i) anāhat(i) jug(u) jug(u) eko ves(u). (29)

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(Satgurū) Nānak (says that) one should live subject to His will, who is the King of kings. (27)

Wear the ear-rings of contentment, make modesty your begging bowl and wallet and smear yourself with God's meditation, treating it as ashes;

Wear the fear of death as your coat made of patches, make chastity, like that of a virgin, your path to achieve union and faith in God as your staff.

Join the brotherhood of the universe and treat this as the highest sect of yogīs and by conquering your mind, conquer the world.

I salute God again and again.
God is primal and pure with unknown beginning, Who cannot be destroyed, and, Who remains same in all the ages. (28)

Make Divine Knowledge your food and mercy your steward; and listen to the Heavenly music that exists in the heart (treat it as the pipe to call to repast).

God Himself is supreme, who has snuffled all; and riches and miracles are useless relishes (not real achievements).

The world's ways are regulated by union and separation and the mortal gets his share according to his destiny.

I salute God again and again.
God is primal and pure with unknown beginning. Who cannot be destroyed, and, Who remains same in all the ages. (29)

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ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥
Ekā māī jugat(i) viāī tin(i) chele parvāṇ(u).

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥
Ik(u) saṅsārī ik(u) bhaṅḍārī ik(u) lāe dībāṇ(u).

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥
Jiv tis(u) bhāvai tivai chalāvai jiv hovai phurmāṇ(u).

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥
Oh(u) vekhai onā nadar(i) na āvai bahutā eh(u) viḍāṇ(u).

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥
Ādes(u) tisai ādes(u).
Ād(i) anīl(u) anād(i) anāhat(i) jug(u) jug(u) eko ves(u). (30)

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥
Āsaṇ(u) loe loe bhaṅḍār. Jo kichh(u) pāiā su ekā vār.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥
Kar(i) kar(i) vekhai sirjaṇhār(u). Nānak sache kī sāchī kār.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥
Ādes(u) tisai ādes(u).
Ād(i) anīl(u) anād(i) anāhat(i) jug(u) jug(u) eko ves(u). (31)

ਇਕ ਦੂ ਜੀਭੌ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥
Ik dū jībhau lakh hoh(i) lakh hoveh lakh vīs.

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥
Lakh(u) lakh(u) geṛā ākhīah(i) ek(u) nām(u) Jagdīs.

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Unique God designed the plan and created māyā and after creating the creation, appointed three approved disciples.

One of these is Brahmā, who creates the world; the other is Vishnū, who sustains it; and the third is Shivā, whose disposition is to destroy; but,

God causes them to act in the way, He likes and orders.

The most wonderful thing is that God sees them; but they cannot see Him.

I salute God again and again.
God is primal and pure with unknown beginning, Who cannot be destroyed, and Who remains same in all the ages. (30)

God has His seat and His storehouses in all the worlds.
Whatever is stored, was put only once for all, enough for ever.

After creating the creation, God is beholding it.
(Satgurū) Nānak (says that) the works of the True God are true.

I salute God again and again.
God is primal and pure with unknown beginning, Who cannot be destroyed, and Who remains same in all the ages. (31)

Instead of one tongue, may I possess lacs of tongues, which may increase to twenty lacs of tongues;

Then may I repeat God's Name, lacs and lacs of times, with each of the lacs of tongues.

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ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥
Et(u) rāh(i) pat(i) pavaṛīā chaṛīai hoe ikīs.

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥
Suṇ(i) galā ākās kī kīṭā āī rīs.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥
Nānak nadrī pāīai kūṛī kūṛai ṭhīs. (32)

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥
Ākhaṇ(i) jor(u) chupai nah jor(u).
Jor(u) na maṅgaṇ(i) deṇ(i) na jor(u).

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥
Jor(u) na jīvaṇ(i) maraṇ(i) nah jor(u).
Jor(u) na rāj(i) māl(i) man(i) sor(u).

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥
Jor(u) na surtī giān(i) vīchār(i). Jor(u) na jugtī chhuṭai saṅsār(u).

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥
Jis(u) hath(i) jor(u) kar(i) vekhai soe.
Nānak utam(u) nīch(u) na koe. (33)

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥
Rātī rutī thitī vār. Pavaṇ pāṇī agnī pātāl.

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥
Tis(u) vich(i) dhartī thāp(i) rakhī dharamsāl.

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥
Tis(u) vich(i) jīa jugat(i) ke rang. Tin ke nām anek anant.

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The way to meet God, the Bridegroom, is to ascend the ladders to God's palace step by step and then achieve union with God.

By hearing of the heavenly things (salvation) even the worms (sinners) would like to emulate.

(Satgurū) Nānak (says that) God is obtained by His kindness and the boasting of the false is false. (32)

It is not within man's power to speak, or to keep quiet.
The man has no power to beg or to give.

The man has no power to live or to die.
It is not within his power to acquire kingdom and riches, which cause disturbance in the mind.

It is not within his power to gain understanding of the Divine Knowledge or God's meditation.
It is not within man's power to find the method of freedom from the world's bondage.

God, in Whose hands the power is, exercises the same; and beholds it.
(Satgurū) Nānak (says that) none can become good or bad because of his own strength. (33)

God created nights, seasons, lunar days, and week days.
God created wind, water, fire and nether lands.

In between these, God established the earth as the home for His worship and to practise truth.

God created living beings of various colours and habits;
And of different and limitless names.

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ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
Karmī karmī hoe vīchār(u). Sachā āp(i) sachā darbār(u).

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥
Tithai sohan(i) pañch parvāṇ(u). Nadrī karam(i) pavai nīsāṇ(u).

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥
Kach pakāī othai pāi. Nānak gayā jāpai jāe. (34)

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
Dharam khaṇḍ kā eho dharam(u).
Giān khaṇḍ kā ākhoh karam(u).

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ, ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥
Kete pavaṇ pāṇī vaisaṇtar, kete kān mahes.

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ, ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
Kete barme ghāṛat(i) ghaṛīah(i), rūp raṅg ke ves.

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ, ਮੇਰ ਕੇਤੇ, ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥
Ketīā karam bhūmī, mer kete, kete dhū updes.

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ, ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥
Kete iṇd chaṇd sūr kete, kete maṇḍal des.

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ, ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥
Kete sidh budh nāth kete, kete devī ves.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ, ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥
kete dev dānav mun(i) kete, kete ratan samuṇd.

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ, ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
Ketīā khāṇī ketīā bāṇī, kete pāt nariṇd.

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They are judged by their deeds and actions (in God's Court);
God and His Court are true.

There the accepted saints sit and look graceful.
They bear the mark of grace of the merciful Master.

The good and evil will be judged there.
(Satgurū) Nānak (says that) these facts will become known in that court.
(34)

The above narration is of the realm of truth and of the religious duties.
Now is narrated the working of the realm of knowledge.

There are many winds, waters, fires, and Krishnās and Shivās.

There are many Brahmās, fashioning forms of various colours, beauties and clothes.

There are number of earths and mountains for doing various deeds; and there are innumerable (saints like) Dharū, who gave sermons.

There are innumerable Indrās, moons, suns, globes and countries.

There are innumerable Sidhs, Budhās, Nāths, great yogis and forms of goddesses.

There are innumerable gods, demons, silent saints, jewels and oceans.

There are innumerable sources of production, innumerable languages, and innumerable dynasties of kings.

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ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤ, ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥
Ketīā surtī sevak kete, Nānak aṅt(u) na aṅt(u). (35)

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥
Giān khaṇḍ mah(i) giān(u) parchaṇḍ(u).
Tithai nād binod koḍ anaṇd(u).

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥
Saram khaṇḍ kī bāṇī rūp(u).
Tithai ghāṛat(i) ghaṛīai bahut(u) anūp(u).

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
Tā kīā galā kathīā nā jāh(i). Je ko kahai pichhai pachhutāe.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥
Tithai ghaṛīai surat(i) mat(i) man(i) budh(i).

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥
Tithai ghaṛīai surā sidhā kī sudh(i). (36)

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥
Karam khaṇḍ kī bāṇī jor(u). Tithai hor(u) na koī hor(u).

ਤਿਥੈ ਜੋਧ ਮਹਾ ਬਲ ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
Tithai jodh mahā-bal sūr. Tin mah(i) Rām(u) rahiā bharpūr(i).

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥
Tithai sīto sītā mehmā māh(i). Tā ke rūp na kathne jāh(i).

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(Satgurū) Nānak (says that) there is no end to God's bounds and there are innumerable men of Divine Knowledge (absorbed in His meditation), and countless servants of God. (35)

The Light of God's knowledge brightly shines in the domain of knowledge.
The Heavenly music is played there, from which flows millions of joys and amusements.

The language of those reaching the realm of spiritual happiness is beautiful.
Unique forms, having no parallel whatsoever in beauty, are finished there.

What is happening in that sphere, cannot be depicted.
He, who tries to describe the same, will have to repent subsequently.

The inner consciousness, the intellect, the soul and the wisdom are all fashioned again in that realm.

The genius (intuition) of pious persons and men of miracles is fashioned afresh. (36)

Language of those, who enter the realm of grace, possess spiritual power and effect.
None else resides there except (the approved ones).

There are powerful warriors and heroes,
Might of the all pervading God is contained to the brim within such residents.

Such residents are fully absorbed in the praises of God.
Their beauty cannot be narrated.

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ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥
Nā oh(i) marah(i) na ṭhāge jāh(i).
Jin kai Rām(u) vasai man māh(i).

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥
Tithai bhagat vasah(i) ke loa.
Karah(i) anaṅd(u) sachā man(i) soe.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥
Sach khaṅḍ(i) vasai Niraṅkār(u).
Kar(i) kar(i) vekhai nadar(i) nihāl.

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
Tithai khaṅḍ maṅḍal varbhaṅḍ. Je ko kathai ta aṅt na aṅt.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥
Tithai loa loa ākār. Jiv jiv hukam(u) tivai tiv kār.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥
Vekhai vigsai kar(i) vīchār(u). Nānak kathnā karaṛa sār(u). (37)

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
Jat(u) pāhārā dhīraj(u) suniār(u).
Aharaṇ(i) mat(i) ved(u) hathīār(u).

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥
Bhau khalā agan(i) tap tāo.

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
Bhāṅḍā bhāo aṁmrit(u) tit(u) ḍhāl(i).
Gharīai sabad(u) sachī ṭaksāl.

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They never die and can never be defrauded;
Because God's Name resides within their hearts.

The saints of all worlds live there.
They are full of heavenly Bliss, as God abides in their hearts.

In the realm of Truth, resides the Formless God.
By His merciful glance, God, while beholding the creation, makes them happy.

There are continents, worlds, solar systems in that realm.
One, who attempts to describe them, should know that these are limitless.

There are creations after creations and universes after universes.
They function according to the Command of God.

God gets joy by thinking of and beholding His Creation.
(Satgurū) Nānak (says that) to describe the realm of Truth is as difficult as (eating) iron. (37)

Make continence your furnace and patience your goldsmith.
Make understanding your anvil and Divine Knowledge your tools.

Make God's fear your bellows and the practice of penance as the fire.

Treat the love (for God) as the pot, extract and pour the Nectar (of the Name of God) in it.
And then the Divine Words are minted in the True mint.

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ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥
Jin kau nadar(i) karam(u) tin kār.
Nānak nadrī nadar(i) nihāl. (38)

ਸਲੋਕੁ ॥
SALOK(U).

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ, ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥
Pavaṇ(u) gurū pāṇī pitā, mātā dharat(i) mahat(u).

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ, ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
Divas(u) rāt(i) doe dāī dāiā, khelai sagal jagat(u).

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ, ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥
Changiāiā buriāīā, vāchai dharam(u) hadūr(i).

ਕਰਮੀ ਆਪੋ ਆਪਣੀ, ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥
Karmī āpo āpṇī, ke neṛai ke dūr(i).

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ, ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
Jinī Nām(u) dhiāiā, gae masakat(i) ghāl(i).

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ, ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥
Nānak te mukh ujle, ketī chhuṭī nāl(i)

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This is the daily programme of those, upon whom God casts His gracious glance.

(Satgurū) Nānak (says that) God with His merciful look, showers happiness on them. (38)

LAST SERMON

Air is the gurū; Water, the father; and Earth, the great mother.

Day and night are two male and female nurses, in whose lap the entire world plays.

Good and bad actions will be narrated before the God of Justice.

Some will be called in, and others will be pushed away by God in accordance with their actions.

Those who have meditated on God's Name, will leave this world after putting toil in the right direction.

They will go with brilliant faces; and many more will be emancipated along with them.

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ਜਾਪੁ ਸਾਹਿਬ

JĀP(U) SĀHIB

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ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oṅkār sat(i) gur prasād(i).

ਜਾਪੁ ॥ JĀP(U)

ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦ ॥
Sirī mukhvāk pāt(i)sāhī 10 (dasvīṅ).

ਛਪੈ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
CHHAPAI CHHAṄD. TAV PRASĀD(I).

ਚੱਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥
Chakr chihan ar(u) baran jāt(i) ar(u) pāt(i) nahin jeh.

ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਊ ਕਹਿ ਨ ਸਕਤ ਕਿਹ ॥
Rūp raṅg ar(u) rekh bhekh koū kah(i) na sakat keh.

ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮਿਤੋਜਿ ਕਹਿੱਜੈ ॥
Achal mūrat(i) anbhau prakās amitoj(i) kahijjai.

ਕੋਟਿ ਇੰਦ੍ ਇੰਦ੍ਰਾਣ ਸਾਹੁ ਸਾਹਾਣਿ ਗਣਿਜੈ ॥
Koṭ(i) iṅdr iṅdrāṇ sāh(u) sāhāṇ(i) gaṇijjai.

ਤ੍ਰਿਭਵਣ ਮਹੀਪ ਸੁਰ ਨਰ ਅਸੁਰ, ਨੇਤਿ ਨੇਤਿ ਬਨ ਤ੍ਰਿਣ ਕਹਤ ॥
Tribhavaṇ mahīp sur nar asur, net(i) net(i) ban triṇ kahat.

ਤਵ ਸਰਬ ਨਾਮ ਕਥੈ ਕਵਨ, ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ ॥੧॥
Tav sarab Nām kathai kavan, karam Nām barnat sumat(i).(1)

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God is one; He is realised with the grace of true Gurū.

Name of the Bānī (Divine Hymn)

Hymns uttered from the holy mouth of the Tenth Gurū.

Name of the style of verses.
The bāṇī is being uttered with God's grace.

God has no quoit, mark, colour, caste or lineage.

None can describe His form, complexion, outline and costume.

He is perpetual, self-illuminated, and measureless in power.

God is the King of kings and God of millions of Indrās.

God is the Emperor of three worlds, demigods, men and demons; and the woods and dales proclaim Him as indescribable.

No one can tell all the Names of God, Who is called by special Name by the wise, according to His excellences and doings. (1)

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ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ।।
BHUJAṄG PRAYĀT CHHAṄD.

ਨਮਸਤ੍ਵੰ ਅਕਾਲੇ ।। ਨਮਸਤ੍ਵੰ ਕ੍ਰਿਪਾਲੇ ।।
Namastwaṅg akāle. Namastwaṅg kripāle.

ਨਮਸਤੰ ਅਰੂਪੇ ।। ਨਮਸਤੰ ਅਨੂਪੇ ।।੨।। (2)
Namastaṅg arūpe. Namastaṅg anūpe.

ਨਮਸਤੰ ਅਭੇਖੇ ।। ਨਮਸਤੰ ਅਲੇਖੇ ।।
Namastaṅg abhekhe. Namastaṅg alekhe.

ਨਮਸਤੰ ਅਕਾਏ ।। ਨਮਸਤੰ ਅਜਾਏ ।।੩।। (3)
Namastaṅg akāe. Namastaṅg ajāe.

ਨਮਸਤੰ ਅਗੰਜੇ ।। ਨਮਸਤੰ ਅਭੰਜੇ ।।
Namastaṅg agaṅje. Namastaṅg abhaṅje.

ਨਮਸਤੰ ਅਨਾਮੇ ।। ਨਮਸਤੰ ਅਠਾਮੇ ।।੪।। (4)
Namastaṅg anāme. Namastaṅg aṭhāme.

ਨਮਸਤੰ ਅਕਰਮੰ ।। ਨਮਸਤੰ ਅਧਰਮੰ ।।
Namastaṅg akarmaṅg. Namastaṅg adharmaṅg.

ਨਮਸਤੰ ਅਨਾਮੰ ।। ਨਮਸਤੰ ਅਧਾਮੰ ।।੫।। (5)
Namastaṅg anāmaṅg. Namastaṅg adhāmaṅg.

ਨਮਸਤੰ ਅਜੀਤੇ ।। ਨਮਸਤੰ ਅਭੀਤੇ ।।
Namastaṅg ajīte. Namastaṅg abhīte.

ਨਮਸਤੰ ਅਬਾਹੇ ।। ਨਮਸਤੰ ਅਢਾਹੇ ।।੬।। (6)
Namastaṅg abāhe. Namastaṅg aḍhāhe.

ਨਮਸਤੰ ਅਨੀਲੇ ।। ਨਮਸਤੰ ਅਨਾਦੇ ।।
Namastaṅg anīle. Namastaṅg anāde.

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Name and style of verses.

I salute immortal God.
I salute merciful God.

I salute formless God.
I salute God, Who is without a parallel. (2)

I salute God, Who has no dress.
I salute God, Whose portrait cannot be drawn.

I salute God, Who has no body.
I salute God, Who was not born. (3)

I salute God, Who cannot be conquered.
I salute God, Who cannot be destroyed.

I salute God, Who has no particular name.
I salute God, Who has no particular place. (4)

I salute God, Who is above rituals and is not bound to do any work.
I salute God, Who is above formal observances.

I salute God, Who has no special name.
I salute God, Who has no particular home. (5)

I salute God, Who cannot be conquered.
I salute God, Who is not afraid of anyone.

I salute unshakable God.
I salute God, Who cannot be overthrown. (6)

I salute God, Who has no colour or form.
I salute God, Who has no beginning.

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ਨਮਸਤੰ ਅਛੇਦੇ ॥ ਨਮਸਤੰ ਅਗਾਧੇ ॥੭॥
Namastaṅg achhede. Namastaṅg agādhe. (7)

ਨਮਸਤੰ ਅਗੰਜੇ ॥ ਨਮਸਤੰ ਅਭੰਜੇ ॥
Namastaṅg agaṅje. Namastaṅg abhaṅje.

ਨਮਸਤੰ ਉਦਾਰੇ ॥ ਨਮਸਤੰ ਅਪਾਰੇ ॥੮॥
Namastaṅg udāre. Namastaṅg apāre. (8)

ਨਮਸਤੰ ਸੁ ਏਕੈ ॥ ਨਮਸਤੰ ਅਨੇਕੈ ॥
Namastaṅg su ekai. Namastaṅg anekai.

ਨਮਸਤੰ ਅਭੂਤੇ ॥ ਨਮਸਤੰ ਅਜੂਪੇ ॥੯॥
Namastaṅg abhūte. Namastaṅg ajūpe. (9)

ਨਮਸਤੰ ਨ੍ਰਿਕਰਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਭਰਮੇ ॥
Namastaṅg nrikarme. Namastaṅg nribharme.

ਨਮਸਤੰ ਨ੍ਰਿਦੇਸੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਭੇਸੇ ॥੧੦॥
Namastaṅg nridese. Namastaṅg nribhese. (10)

ਨਮਸਤੰ ਨ੍ਰਿਨਾਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਕਾਮੇ ॥
Namastaṅg nrināme. Namastaṅg nrikāme.

ਨਮਸਤੰ ਨ੍ਰਿਧਾਤੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਘਾਤੇ ॥੧੧॥
Namastaṅg nridhāte. Namastaṅg nrighāte. (11)

ਨਮਸਤੰ ਨ੍ਰਿਧੂਤੇ ॥ ਨਮਸਤੰ ਅਭੂਤੇ ॥
Namastaṅg nridhūte. Namastaṅg abhūte.

ਨਮਸਤੰ ਅਲੋਕੇ ॥ ਨਮਸਤੰ ਅਸੋਕੇ ॥੧੨॥
Namastaṅg aloke. Namastaṅg asoke. (12)

ਨਮਸਤੰ ਨ੍ਰਿਤਾਪੇ ॥ ਨਮਸਤੰ ਅਥਾਪੇ ॥
Namastaṅg nritāpe. Namastaṅg athāpe.

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I salute God, Who cannot be broken.
I salute God, Who is unfathomable. (7)

I salute God, Who is invincible.
I salute God, Who cannot be smashed.

I salute God, Who is large hearted
I salute God, Who is boundless. (8)

I salute God, Who is One.
I salute God, Who has many manifestations.

I salute God, Who is not made of five elements.
I salute God, Who is free from all entanglements. (9)

I salute God, Who is above rituals and has no engagements.
I salute God, Who is free from doubts.

I salute God, Who does not belong to anyone region.
I salute God, Who has no dress. (10)

I salute God, Who has no particular name.
I salute God, Who is desireless.

I salute God, Who is above five elements.
I salute God, Who cannot be injured. (11)

I salute God Who is immovable.
I salute God, Who is not made of five elements.

I salute God, Who is invisible.
I salute God, Who has no worries. (12)

I salute God, Who is above all troubles.
I salute God, Who cannot be installed (as a statue).

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ਨਮਸਤੰ ਤ੍ਰਿਮਾਨੇ ॥ ਨਮਸਤੰ ਨਿਧਾਨੇ ॥੧੩॥
Namastaṅg trimāne. Namastaṅg nidhāne. (13)

ਨਮਸਤੰ ਅਗਾਹੇ ॥ ਨਮਸਤੰ ਅਬਾਹੇ ॥
Namastaṅg agāhe. Namastaṅg abāhe.

ਨਮਸਤੰ ਤ੍ਰਿਬਰਗੇ ॥ ਨਮਸਤੰ ਅਸਰਗੇ ॥੧੪॥
Namastaṅg tribarge. Namastaṅg asarge. (14)

ਨਮਸਤੰ ਪ੍ਰਭੋਗੇ ॥ ਨਮਸਤੰ ਸੁਜੋਗੇ ॥
Namastaṅg prabhoge. Namastaṅg sujoge.

ਨਮਸਤੰ ਅਰੰਗੇ ॥ ਨਮਸਤੰ ਅਭੰਗੇ ॥੧੫॥
Namastaṅg araṅge. Namastaṅg abhaṅge. (15)

ਨਮਸਤੰ ਅਗੰਮੇ ॥ ਨਮਸਤਸਤੁ ਰੰਮੇ ॥
Namastaṅg agaṅme. Namastast(u) raṅme.

ਨਮਸਤੰ ਜਲਾਸਰੇ ॥ ਨਮਸਤੰ ਨਿਰਾਸਰੇ ॥੧੬॥
Namastaṅg jalāsre. Namastaṅg nirāsre. (16)

ਨਮਸਤੰ ਅਜਾਤੇ ॥ ਨਮਸਤੰ ਅਪਾਤੇ ॥
Namastaṅg ajāte. Namastaṅg apāte.

ਨਮਸਤੰ ਅਮਜਬੇ ॥ ਨਮਸਤਸਤੁ ਅਜਬੇ ॥੧੭॥
Namastaṅg amajbe. Namastast(u) ajbe. (17)

ਅਦੇਸੰ ਅਦੇਸੇ ॥ ਨਮਸਤੰ ਅਭੇਸੇ ॥
Adesaṅg adese. Namastaṅg abhese.

ਨਮਸਤੰ ਨ੍ਰਿਧਾਮੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਬਾਮੇ ॥੧੮॥
Namastaṅg nridhāme. Namastaṅg nribāme. (18)

ਨਮੋ ਸਰਬ ਕਾਲੇ ॥ ਨਮੋ ਸਰਬ ਦਿਆਲੇ ॥
Namo sarab kāle. Namo sarab diāle.

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I salute God, Who is honoured by the living beings of three worlds.
I salute God, Who is the Real Treasure. (13)

I salute God, Whose depth is unknown.
I salute God, Who is unshakable.

I salute God, Who is the Fountain of three supreme virtues.
I salute God, Who cannot be created. (14)

I salute God, Who enjoys all.
I salute God, Who is omnipresent.

I salute God, Who has no colour.
I salute God, Who cannot be destroyed. (15)

I salute God, Who is incomprehensible.
I salute God, Who is most beautiful.

I salute God, Who pervades oceans.
I salute God, Who needs no help. (16)

I salute God, Who has no caste.
I salute God, Who has no dynasty.

I salute God, Who has no religion.
I salute God, Who is wonderful. (17)

I salute God, Who does not belong to any particular country.
I salute God, Who wears no dress.

I salute God, Who has no particular home.
I salute God, Who is unborn and unaffected by mammon. (18)

I salute God, Who causes all to die.
I salute God, Who showers mercy on all.

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ਨਮੋ ਸਰਬ ਰੂਪੇ ॥ ਨਮੋ ਸਰਬ ਭੂਪੇ ॥੧੯॥
Namo sarab rūpe. Namo sarab bhūpe. (19)

ਨਮੋ ਸਰਬ ਖਾਪੇ ॥ ਨਮੋ ਸਰਬ ਥਾਪੇ ॥
Namo sarab khāpe. Namo sarab thāpe.

ਨਮੋ ਸਰਬ ਕਾਲੇ ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ ॥੨੦॥
Namo sarab kāle. Namo sarab pāle. (20)

ਨਮਸਤਸਤੁ ਦੇਵੈ ॥ ਨਮਸਤੰ ਅਭੇਵੈ ॥
Namastast(u) devai. Namastaṅg abhevai.

ਨਮਸਤੰ ਅਜਨਮੇ ॥ ਨਮਸਤੰ ਸੁਬਨਮੇ ॥੨੧॥
Namastaṅg ajanme. Namastaṅg subanme. (21)

ਨਮੋ ਸਰਬ ਗਉਨੇ ॥ ਨਮੋ ਸਰਬ ਭਉਨੇ ॥
Namo sarab gaune. Namo sarab bhaune.

ਨਮੋ ਸਰਬ ਰੰਗੇ ॥ ਨਮੋ ਸਰਬ ਭੰਗੇ ॥੨੨॥
Namo sarab raṅge. Namo sarab bhaṅge. (22)

ਨਮੋ ਕਾਲ ਕਾਲੇ ॥ ਨਮਸਤਸਤੁ ਦਿਆਲੇ ॥
Namo kāl kāle. Namastast(u) diāle.

ਨਮਸਤੰ ਅਬਰਨੇ ॥ ਨਮਸਤੰ ਅਮਰਨੇ ॥੨੩॥
Namastaṅg abarne. Namastaṅg amarne. (23)

ਨਮਸਤੰ ਜਰਾਰੰ ॥ ਨਮਸਤੰ ਕ੍ਰਿਤਾਰੰ ॥
Namastaṅg jrārang. Namastaṅg kritārang.

ਨਮੋ ਸਰਬ ਧੰਧੇ ॥ ਨਮੋ ਸਤ ਅਬੰਧੇ ॥੨੪॥
Namo sarab dhaṅdhe. Namo sat abaṅdhe. (24)

ਨਮਸਤੰ ਨ੍ਰਿਸਾਕੇ ॥ ਨਮਸਤੰ ਨ੍ਰਿਬਾਕੇ ॥
Namastaṅg nrisāke. Namastaṅg nribāke.

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I salute God, Who is present in all the beings.
I salute God, Who is the Emperor of all. (19)

I salute God, Who is the destroyer of all.
I salute God, Who creates all.

I salute God, Who kills all.
I salute God, Who tends all. (20)

I salute God, Who is the Light-giving object of worship.
I salute God, Whose secrets cannot be known.

I salute God, Who is unborn.
I salute God, Who is most beautiful. (21)

I salute God, Who can reach all.
I salute God, Who resides everywhere.

I salute God, Who is the creator of all colours.
I salute God, Who is the destroyer of all. (22)

I salute God, Who can destroy the death itself.
I salute God, Who is the fountain of mercy.

I salute God, Who is colourless and indescribable.
I salute God, Who never dies. (23)

I salute God, Who never becomes old.
I salute God, Who creates all.

I salute God, Who causes all the programmes to be accomplished.
I salute God, Who is free from all restrictions. (24)

I salute God, Who has no relatives.
I salute God, Who is not afraid of anybody.

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ਨਮਸਤੰ ਰਹੀਮੇ ॥ ਨਮਸਤੰ ਕਰੀਮੇ ॥੨੫॥
Namastaṅg rahīme. Namastaṅg karīme. (25)

ਨਮਸਤੰ ਅਨੰਤੇ ॥ ਨਮਸਤੰ ਮਹੰਤੇ ॥
Namastaṅg anaṅte. Namastaṅg mahaṅte.

ਨਮਸਤਸਤੁ ਰਾਗੇ ॥ ਨਮਸਤੰ ਸੁਹਾਗੇ ॥੨੬॥
Namastast(u) rāge. Namastaṅg suhāge (26)

ਨਮੋ ਸਰਬ ਸੋਖੰ ॥ ਨਮੋ ਸਰਬ ਪੋਖੰ ॥
Namo sarab sokhaṅg. Namo sarab pokhaṅg.

ਨਮੋ ਸਰਬ ਕਰਤਾ ॥ ਨਮੋ ਸਰਬ ਹਰਤਾ ॥੨੭॥
Namo sarab kartā. Namo sarab hartā. (27)

ਨਮੋ ਜੋਗ ਜੋਗੇ ॥ ਨਮੋ ਭੋਗ ਭੋਗੇ ॥
Namo jog joge. Namo bhog bhoge.

ਨਮੋ ਸਰਬ ਦਿਆਲੇ ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ ॥੨੮॥
Namo sarab diāle. Namo sarab pāle. (28)

ਚਾਚਰੀ ਛੰਦ ॥ ੩ ਪ੍ਰਸਾਦਿ ॥
CHĀCHRĪ CHHAṄD. TAV PRASĀD(I).

ਅਰੂਪ ਹੈਂ ॥ ਅਨੂਪ ਹੈਂ ॥ ਅਜੂ ਹੈਂ ॥ ਅਭੂ ਹੈਂ ॥੨੯॥
Arūp haiṅ. Anūp haiṅ. Ajū haiṅ. Abhū haiṅ. (29)

ਅਲੇਖ ਹੈਂ ॥ ਅਭੇਖ ਹੈਂ ॥ ਅਨਾਮ ਹੈਂ ॥ ਅਕਾਮ ਹੈਂ ॥੩੦॥
Alekh haiṅ. Abhekh haiṅ. Anām haiṅ. Akām haiṅ. (30)

ਅਧੇ ਹੈਂ ॥ ਅਭੇ ਹੈਂ ॥ ਅਜੀਤ ਹੈਂ ॥ ਅਭੀਤ ਹੈਂ ॥੩੧॥
Adhe haiṅ. Abhe haiṅ. Ajīt haiṅ. Abhīt haiṅ. (31)

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I salute God, Who is merciful.
I salute God, Who bestows gifts. (25)

I salute God, Who is unlimited.
I salute God, Who is the biggest of all.

I salute God, Who is all love.
I salute God, Who is the highest. (26)

I salute God, Who destroys all.
I salute God, Who nurses all.

I salute God, Who creates all.
I salute God, Who destroys all. (27)

I salute God, Who is the biggest Yogī.
I salute God, Who is the biggest Family-man.

I salute God, Who shows mercy to all.
I salute God, Who nurses all. (28)

Name and style of the verses.
The bāṇī is uttered with God's grace.

God has no form. God has no parallel.
God is immovable. God does not take birth. (29)

God cannot be described. God has no dress.
God has no particular name. God has no desires. (30)

God is beyond comprehension of human mind.
God's secrets cannot be known.
God cannot be conquered.
God is not afraid of anybody. (31)

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ਤ੍ਰਿਮਾਨ ਹੈਂ ॥ ਨਿਧਾਨ ਹੈਂ ॥ ਤ੍ਰਿਬਰਗ ਹੈਂ ॥ ਅਸਰਗ ਹੈਂ ॥੩੨॥
Trimān haiṅ. Nidhān haiṅ. Tribarg haiṅ. Asarg haiṅ. (32)

ਅਨੀਲ ਹੈਂ ॥ ਅਨਾਦਿ ਹੈਂ ॥ ਅਜੇ ਹੈਂ ॥ ਅਜਾਦਿ ਹੈਂ ॥੩੩॥
Anīl haiṅ. Anād(i) haiṅ. Aje haiṅ. Ajād(i) haiṅ. (33)

ਅਜਨਮ ਹੈਂ ॥ ਅਬਰਨ ਹੈਂ ॥ ਅਭੂਤ ਹੈਂ ॥ ਅਭਰਨ ਹੈਂ ॥੩੪॥
Ajanam haiṅ. Abarn haiṅ. Abhūt haiṅ. Abharn haiṅ. (34)

ਅਗੰਜ ਹੈਂ ॥ ਅਭੰਜ ਹੈਂ ॥ ਅਝੂਝ ਹੈਂ ॥ ਅਝੰਝ ਹੈਂ ॥੩੫॥
Agaṅj haiṅ. Abhaṅj haiṅ. Ajhūjh haiṅ. Ajhaṅjh haiṅ. (35)

ਅਮੀਕ ਹੈਂ ॥ ਰਫ਼ੀਕ ਹੈਂ ॥ ਅਧੰਧ ਹੈਂ ॥ ਅਬੰਧ ਹੈਂ ॥੩੬॥
Amīk haiṅ. Rafīk haiṅ. Adhaṅdh haiṅ. Abaṅdh haiṅ. (36)

ਨ੍ਰਿਬੂਝ ਹੈਂ ॥ ਅਸੂਝ ਹੈਂ ॥ ਅਕਾਲ ਹੈਂ ॥ ਅਜਾਲ ਹੈਂ ॥੩੭॥
Nribūjh haiṅ. Asūjh haiṅ. Akāl haiṅ. Ajāl haiṅ. (37)

ਅਲਾਹ ਹੈਂ ॥ ਅਜਾਹ ਹੈਂ ॥ ਅਨੰਤ ਹੈਂ ॥ ਮਹੰਤ ਹੈਂ ॥੩੮॥
Alāh haiṅ. Ajāh haiṅ. Anaṅt haiṅ. Mahaṅt haiṅ. (38)

ਅਲੀਕ ਹੈਂ ॥ ਨ੍ਰਿਸ੍ਰੀਕ ਹੈਂ ॥ ਨ੍ਰਿਲੰਭ ਹੈਂ ॥ ਅਸੰਭ ਹੈਂ ॥੩੯॥
Alīk haiṅ. Nrisrīk haiṅ. Nrilaṅbh haiṅ. Asaṅbh haiṅ. (39)

ਅਗੰਮ ਹੈਂ ॥ ਅਜੰਮ ਹੈਂ ॥ ਅਭੂਤ ਹੈਂ ॥ ਅਛੂਤ ਹੈਂ ॥੪੦॥
Agaṅm haiṅ. Ajaṅm haiṅ. Abhūt haiṅ. Achhūt haiṅ. (40)

ਅਲੋਕ ਹੈਂ ॥ ਅਸੋਕ ਹੈਂ ॥ ਅਕਰਮ ਹੈਂ ॥ ਅਭਰਮ ਹੈਂ ॥੪੧॥
Alok haiṅ. Asok haiṅ. Akarm haiṅ. Abharm haiṅ. (41)

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God is worshipped in the three worlds.
God is the Treasure of everything.
God is the Fountain of the supreme gifts.
God was never born. (32)

God is without colour. God's origin is unknown.
God is never old. God is not subject to births. (33)

God was not born. God has no colour or caste.
God is above the elements.
God does not need anybody to nurse Him. (34)

God cannot be conquered. God cannot be injured.
None can fight with God. God is unshakable. (35)

God is very deep. God is friend of all.
God is free from all entanglements.
God is free from all bondages. (36)

None can know God. God is beyond human comprehension.
God is free from death. God is beyond the reach of mammon.(37)

God cannot be found. God has no special place.
God is boundless. God is the greatest of all. (38)

Nobody can portrait God. God has no relatives.
God needs no support. God cannot be understood. (39)

God is beyond reach. God is unborn.
God is above the five elements.
God cannot be touched by anybody. (40)

God cannot be seen with human eyes. God has no worries.
God is beyond rites. God has no doubts. (41)

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ਅਜੀਤ ਹੈਂ ॥ ਅਭੀਤ ਹੈਂ ॥ ਅਬਾਹ ਹੈਂ ॥ ਅਗਾਹ ਹੈਂ ॥੪੨॥
Ajīt haiṅ. Abhīt haiṅ. Abāh haiṅ. Agāh haiṅ. (42)

ਅਮਾਨ ਹੈਂ ॥ ਨਿਧਾਨ ਹੈਂ ॥ ਅਨੇਕ ਹੈਂ ॥ ਫਿਰਿ ਏਕ ਹੈਂ ॥੪੩॥
Amān haiṅ. Nidhān haiṅ. Anek haiṅ. Phir(i) ek haiṅ. (43)

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥
BHUJAṄG PRAYĀT CHHAṄD.

ਨਮੋ ਸਰਬ ਮਾਨੇ ॥ ਸਮਸਤੀ ਨਿਧਾਨੇ ॥
Namo sarab māne. Samastī nidhāne.

ਨਮੋ ਦੇਵ ਦੇਵੇ ॥ ਅਭੇਖੀ ਅਭੇਵੇ ॥੪੪॥
Namo dev deve. Abhekhī abheve. (44)

ਨਮੋ ਕਾਲ ਕਾਲੇ ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ ॥
Namo kāl kāle. Namo sarab pāle.

ਨਮੋ ਸਰਬ ਗਉਣੇ ॥ ਨਮੋ ਸਰਬ ਭਉਣੇ ॥੪੫॥
Namo sarab gauṇe. Namo sarab bhauṇe. (45)

ਅਨੰਗੀ ਅਨਾਥੇ ॥ ਨ੍ਰਿਸੰਗੀ ਪ੍ਰਮਾਥੇ ॥
Anaṅgī anāthe. Nrisaṅgī pramāthe.

ਨਮੋ ਭਾਨ ਭਾਨੇ ॥ ਨਮੋ ਮਾਨ ਮਾਨੇ ॥੪੬॥
Namo bhān bhāne. Namo mān māne. (46)

ਨਮੋ ਚੰਦ੍ ਚੰਦ੍ਰੇ ॥ ਨਮੋ ਭਾਨ ਭਾਨੇ ॥
Namo chaṅdr chaṅdre. Namo bhān bhāne.

ਨਮੋ ਗੀਤ ਗੀਤੇ ॥ ਨਮੋ ਤਾਨ ਤਾਨੇ ॥੪੭॥
Namo gīt gīte. Namo tān tāne. (47)

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God cannot be conquered. God has no fears.
God is steady like mountain.
God's depth cannot be known as in the case of ocean. (42)

God cannot be measured or weighed.
God is the Treasure of everything.
God has countless forms. Still He has one form. (43)

Name and style of the verses.

Salutations to God, Who is respected by all.
Salutations to God, Who is the treasure of everything.

Salutations to God, Who is above all gods.
God has no dress and is mysterious. (44)

Salutations to God, Who can destroy death.
Salutations to God, Who nurses all.

Salutations to God, Who can reach all places.
Salutations to God, Who is present in all places. (45)

God, Who is the Master of all, has no body.
No one is equal to God.

Salutations to God, Who is the Sun of suns.
Salutations to God, Who is respected by all. (46)

Salutations to God, Who gives light to the moon.
Salutations to God, Who gives light to the sun.

Salutations to God, Who is the creator of songs.
Salutations to God, Who is the creator of different tunes. (47)

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ਨਮੋ ਨ੍ਰਿੱਤ ਨ੍ਰਿੱਤੇ ॥ ਨਮੋ ਨਾਦ ਨਾਦੇ ॥
Namo nritt nritte. Namo nād nāde.

ਨਮੋ ਪਾਨ ਪਾਨੇ ॥ ਨਮੋ ਬਾਦ ਬਾਦੇ ॥੪੮॥
Namo pān pāne. Namo bād bāde. (48)

ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਸਮਸਤੀ ਸਰੂਪੇ ॥
Anaṅgī anāme. Samastī sarūpe.

ਪ੍ਰਭੰਗੀ ਪ੍ਰਮਾਥੇ ॥ ਸਮਸਤੀ ਬਿਭੂਤੇ ॥੪੯॥
Prabhaṅgī pramāthe. Samastī bibhūte. (49)

ਕਲੰਕੰ ਬਿਨਾ ਨੇਕਲੰਕੀ ਸਰੂਪੇ ॥
Kalaṅkaṅg binā ne-kalaṅkī sarūpe.

ਨਮੋ ਰਾਜ ਰਾਜੇਸ੍ਵਰੰ ਪਰਮ ਰੂਪੇ ॥੫੦॥
Namo rāj rāje-swaraṅg param rūpe. (50)

ਨਮੋ ਜੋਗ ਜੋਗੇਸ੍ਵਰੰ ਪਰਮ ਸਿੱਧੇ ॥
Namo jog joge-swaraṅg param siddhe.

ਨਮੋ ਰਾਜ ਰਾਜੇਸ੍ਵਰੰ ਪਰਮ ਬ੍ਰਿਧੇ ॥੫੧॥
Namo rāj rāje-swaraṅg param bridhe. (51)

ਨਮੋ ਸਸਤ੍ਰਪਾਣੇ ॥ ਨਮੋ ਅਸਤ੍ਰਮਾਣੇ ॥
Namo sastr-pāṇe. Namo astr-māṇe.

ਨਮੋ ਪਰਮ ਗਿਆਤਾ ॥ ਨਮੋ ਲੋਕ ਮਾਤਾ ॥੫੨॥
Namo param giātā. Namo lok mātā. (52)

ਅਭੇਖੀ ਅਭਰਮੀ, ਅਭੋਗੀ ਅਭੁਗਤੇ ॥
Abhekhī abharmī, abhogī abhugte.

ਨਮੋ ਜੋਗ ਜੋਗੇਸ੍ਵਰੰ ਪਰਮ ਜੁਗਤੇ ॥੫੩॥
Namo jog joge-swaraṅg param jugte. (53)

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Salutations to God, Who makes others dance.
Salutations to God, Who is the creator of sounds.

Salutations to God, Who beats the drum;
Then world drama is played. (48)

Salutations to God, Who has got no body or name.
Salutations to God, Whose beauty is present in all.

God can cause the end of creation.
God is the bestower of spiritual and miraculous powers. (49)

God is free from all blots and is pure.

Salutations to God, Who is the King of kings and the highest of all. (50)

Salutations to God, Who is the biggest Yogī and Sidh.

Salutations to God, Who is the Emperor of emperors and the biggest Commander. (51)

Salutations to God, Who wields sword and other weapons.
Salutations to God, Who can throw arrows and other weapons.

Salutations to God, Who knows everything.
Salutations to God, Who, as mother, loves the world. (52)

God has no dress and is free from all doubts, as well as temptations of worldly evils.

Salutations to God, Who is the Yogī of yogīs and whose ways are supreme. (53)

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ਨਮੋ ਨਿੱਤ ਨਾਰਾਇਣ, ਕ੍ਰੂਰ ਕਰਮੇ ॥
Namo nitt nārāeṇe, krūr karme.

ਨਮੋ ਪ੍ਰੇਤ ਅਪ੍ਰੇਤ, ਦੇਵੇ ਸੁਧਰਮੇ ॥੫੪॥
Namo pret apret, deve sudharme. (54)

ਨਮੋ ਰੋਗ ਹਰਤਾ, ਨਮੋ ਰਾਗ ਰੂਪੇ ॥
Namo rog hartā, namo rāg rūpe.

ਨਮੋ ਸ਼ਾਹ ਸ਼ਾਹੰ, ਨਮੋ ਭੂਪ ਭੂਪੇ ॥੫੫॥
Namo shāh shāhaṅg, namo bhūp bhūpe. (55)

ਨਮੋ ਦਾਨ ਦਾਨੇ, ਨਮੋ ਮਾਨ ਮਾਨੇ ॥
Namo dān dāne, namo mān māne.

ਨਮੋ ਰੋਗ ਰੋਗੇ, ਨਮਸਤੰ ਸਨਾਨੇ ॥੫੬॥
Namo rog roge, namastaṅg snāne. (56)

ਨਮੋ ਮੰਤ੍ਰ ਮੰਤ੍ਰੰ ॥ ਨਮੋ ਜੰਤ੍ਰ ਜੰਤ੍ਰੰ ॥
Namo maṅtr maṅtraṅg. Namo jaṅtr jaṅtraṅg.

ਨਮੋ ਇਸਟ ਇਸਟੇ ॥ ਨਮੋ ਤੰਤ੍ਰ ਤੰਤ੍ਰੰ ॥੫੭॥
Namo iṣṭ, iṣṭe. Namo taṅtr taṅtraṅg. (57)

ਸਦਾ ਸੱਚਿਦਾਨੰਦ ਸਰਬੰ ਪ੍ਰਣਾਸੀ ॥
Sadā sacch(i)-dā-naṅd sarbaṅg praṇāsī.

ਅਨੂਪੇ ਅਰੂਪੇ, ਸਮਸਤੁਲ ਨਿਵਾਸੀ ॥੫੮॥
Anūpe arūpe, samastul nivāsī. (58)

ਸਦਾ ਸਿਧਿਦਾ ਬੁਧਿਦਾ ਬ੍ਰਿਧਿ ਕਰਤਾ ॥
Sadā sidh(i)dā budh(i)dā bridh(i) kartā.

ਅਧੋ ਉਰਧ ਅਰਧੰ ਅਘੰ ਓਘ ਹਰਤਾ ॥੫੯॥
Adho urdh ardhaṅg aghaṅg ogh hartā. (59)

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Salutations to God, Who always protects all and sets right the evil-doer with a strong hand.

Salutations to God, Who nurses the world as His family, which includes virtuous and evil people and sprites. (54)

Salutations to God, Who kills diseases, and is the Fountain of love.

Salutations to God, Who is the Emperor of emperors. (55)

Salutations to God, Who is the biggest donor and Whom most honoured men pay highest respects.

Salutations to God, Who kills all diseases, restores health and washes sins. (56)

Salutations to God, Whose Name is the biggest magical word.
Salutations to God, Whose Name is the real jaṅtar (amulet) and taṅtar (charm).

God is the biggest object of worship.
God (God's Name) is the biggest taṅtar (charm). (57)

God is the Fountain of truth, intelligence, peace and pleasure and can destroy all.

None is bigger than God, Who is the cause of worldly beauties and is present everywhere. (58)

God is the giver of Spiritual power and He confers true wisdom and success.

God is present in the nether regions, the skies, and in the space; and is the destroyer of all sins. (59)

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ਪਰੰ ਪਰਮ ਪਰਮੇਸ੍ਵਰੰ ਪ੍ਰੋਛ ਪਾਲੰ ॥
Paraṅg param parmeswaraṅg prochh-pālaṅg.

ਸਦਾ ਸਰਬਦਾ ਸਿਧਿ ਦਾਤਾ ਦਿਆਲੰ ॥੬੦॥
Sadā sarab-dā sidh(i) dātā diālaṅg. (60)

ਅਛੇਦੀ ਅਭੇਦੀ ਅਨਾਮੰ ਅਕਾਮੰ ॥
Achhedī abhedī, anāmaṅg akāmaṅg.

ਸਮਸਤੋ ਪਰਾਜੀ ਸਮਸਤਸ੍ਤੁ ਧਾਮੰ ॥੬੧॥
Samasto parājī samastast(u) dhāmaṅg (61)

ਤੇਰਾ ਜੋਰੁ ॥ ਚਾਚਰੀ ਛੰਦ ॥
TERĀ JOR(U). CHĀCHRĪ CHHAṄD.

ਜਲੇ ਹੈਂ ॥ ਥਲੇ ਹੈਂ ॥ ਅਭੀਤ ਹੈਂ ॥ ਅਭੇ ਹੈਂ ॥੬੨॥
Jale haiṅ. Thale haiṅ. Abhīt haiṅ. Abhe haiṅ. (62)

ਪ੍ਰਭੂ ਹੈਂ ॥ ਅਜੂ ਹੈਂ ॥ ਅਦੇਸ ਹੈਂ ॥ ਅਭੇਸ ਹੈਂ ॥੬੩॥
Prabhū haiṅ. Ajū haiṅ. Ades haiṅ. Abhes haiṅ. (63)

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥
BHUJAṄG PRAYĀT CHHAṄD.

ਅਗਾਧੇ ਅਬਾਧੇ ॥ ਅਨੰਦੀ ਸਰੂਪੇ ॥
Agādhe abādhe. Anaṅdi sarūpe.

ਨਮੋ ਸਰਬ ਮਾਨੇ ॥ ਸਮਸਤੀ ਨਿਧਾਨੇ ॥੬੪॥
Namo sarab māne. Samastī nidhāne. (64)

ਨਮਸਤ੍ਵੰ ਨ੍ਰਿਨਾਥੇ ॥ ਨਮਸਤ੍ਵੰ ਪ੍ਰਮਾਥੇ ॥
Namastwaṅg nrināthe. Namastwaṅg pramāthe.

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God is the biggest Master and nurses all, without being seen.

God gives success and mental power, and is the Fountain of pity. (60)

God cannot be harmed or destroyed by anybody and He has no name or desire.

God is the conquerer of all and is present everywhere and in all living beings. (61)

Name and style of the verses.

God is present in water. God is present on land.
God cannot be terrified by anybody. God's secrets cannot be known. (62)

God is Master of all. God is perpetual and steady.
God has no particular region. God has no particular dress. (63)

Name and style of the verses.

God's depth is unknown and none can stand in His way.
God is the source and embodiment of Joy.

Salutations to God, before Whom all bow.
God is the Treasure of everything. (64)

Salutations to God, over Whom there is no master.
Salutations to God, Who can destroy all.

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ਨਮਸਤ੍ਵੰ ਅਗੰਜੇ ॥ ਨਮਸਤ੍ਵੰ ਅਭੰਜੇ ॥੬੫॥
Namastwaṅg agaṅje. Namastwaṅg abhaṅje. (65)

ਨਮਸਤ੍ਵੰ ਅਕਾਲੇ ॥ ਨਮਸਤ੍ਵੰ ਅਪਾਲੇ ॥
Namastwaṅg akāle. Namastwaṅg apāle.

ਨਮੋ ਸਰਬ ਦੇਸੇ ॥ ਨਮੋ ਸਰਬ ਭੇਸੇ ॥੬੬॥
Namo sarab dese. Namo sarab bhese. (66)

ਨਮੋ ਰਾਜ ਰਾਜੇ ॥ ਨਮੋ ਸਾਜ ਸਾਜੇ ॥
Namo rāj rāje. Namo sāj sāje.

ਨਮੋ ਸ਼ਾਹ ਸ਼ਾਹੇ ॥ ਨਮੋ ਮਾਹ ਮਾਹੇ ॥੬੭॥
Namo shāh shāhe. Namo māh māhe. (67)

ਨਮੋ ਗੀਤ ਗੀਤੇ ॥ ਨਮੋ ਪ੍ਰੀਤ ਪ੍ਰੀਤੇ ॥
Namo gīt gīte. Namo prīt prīte.

ਨਮੋ ਰੋਖ ਰੋਖੇ ॥ ਨਮੋ ਸੋਖ ਸੋਖੇ ॥੬੮॥
Namo rokh rokhe. Namo sokh sokhe. (68)

ਨਮੋ ਸਰਬ ਰੋਗੇ ॥ ਨਮੋ ਸਰਬ ਭੋਗੇ ॥
Namo sarab roge. Namo sarab bhoge.

ਨਮੋ ਸਰਬ ਜੀਤੰ ॥ ਨਮੋ ਸਰਬ ਭੀਤੰ ॥੬੯॥
Namo sarab jītaṅg. Namo sarab bhītaṅg. (69)

ਨਮੋ ਸਰਬ ਗਿਆਨੰ ॥ ਨਮੋ ਪਰਮ ਤਾਨੰ ॥
Namo sarab giānaṅg. Namo param tānaṅg.

ਨਮੋ ਸਰਬ ਮੰਤ੍ਰੰ ॥ ਨਮੋ ਸਰਬ ਜੰਤ੍ਰੰ ॥੭੦॥
Namo sarab maṅtraṅg. Namo sarab jaṅtraṅg. (70)

ਨਮੋ ਸਰਬ ਦ੍ਰਿੱਸੰ ॥ ਨਮੋ ਸਰਬ ਕ੍ਰਿੱਸੰ ॥
Namo sarab drissaṅg. Namo sarab krissaṅg.

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Salutations to God, Who cannot be defeated.
Salutations to God, Whom no harm can be caused. (65)

Salutations to God, Whom death cannot cause harm.
Salutations to God, Who does not need any protection.

Salutations to God, Who is present in all countries.
Salutations to God, Who is present in every form. (66)

Salutations to God, Who is the King of kings.
Salutations to God, Who has created the entire creation.

Salutations to God, Who is Emperor of emperors.
Salutations to God, Who gives light to the moon. (67)

Salutations to God, Who is the Real song.
Salutations to God, Who is the Real love.

Salutations to God, under Whose Fear the world functions.
Salutations to God, Who can cause everything to dry up. (68)

Salutations to God, Who causes death of living beings.
Salutations to God, Who is the Real Enjoyer of everything.

Salutations to God, Who conquers all.
Salutations to God, Who causes awe and fear in everybody. (69)

Salutations to God, Who knows all secrets.
Salutations to God, Who has created the expanse of the world.

Salutations to God, Whose Name is the biggest magic.
Salutations to God, Whose Name is the biggest jantar (amulet).(70)

Salutations to God, Who sees everybody.
Salutations to God, Who attracts all.

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ਨਮੋ ਸਰਬ ਰੰਗੇ ॥ ਤ੍ਰਿਭੰਗੀ ਅਨੰਗੇ ॥੭੧॥
Namo sarab rańge. Tribhańgī ananńge. (71)

ਨਮੋ ਜੀਵ ਜੀਵੰ ॥ ਨਮੋ ਬੀਜ ਬੀਜੇ ॥
Namo jīv jīvańg. Namo bīj bīje.

ਅਖਿੱਜੇ ਅਭਿੱਜੇ ॥ ਸਮਸਤੰ ਪ੍ਰਸਿੱਜੇ ॥੭੨॥
Akhijje abhijje. Samastańg prasijje. (72)

ਕ੍ਰਿਪਾਲੰ ਸਰੂਪੇ, ਕੁਕਰਮੰ ਪ੍ਰਣਾਸੀ ॥
Kripālańg sarūpe, kukarmańg praṇāsī.

ਸਦਾ ਸਰਬਦਾ ਰਿਧਿ ਸਿਧੰ ਨਿਵਾਸੀ ॥੭੩॥
Sadā sarab-dā ridh(i) sidhańg nivāsī. (73)

ਚਰਪਟ ਛੰਦ ॥ ੩ ਪ੍ਰਸਾਦਿ ॥
CHARPAṬ CHHAṄD. TAV PRASĀD(I).

ਅਮ੍ਰਿਤ ਕਰਮੇ ॥ ਅਬ੍ਰਿਤ ਧਰਮੇ ॥
Amrit karme. Abrit dharme.

ਅਖੱਲ ਜੋਗੇ ॥ ਅਚੱਲ ਭੋਗੇ ॥੭੪॥
Akhall joge. Achall bhoge. (74)

ਅਚੱਲ ਰਾਜੇ ॥ ਅਟੱਲ ਸਾਜੇ ॥
Achall rāje. Aṭall sāje.

ਅਖੱਲ ਧਰਮੰ ॥ ਅਲੱਖ ਕਰਮੰ ॥੭੫॥
Akhall dharmang. Alakkh karmańg. (75)

ਸਰਬੰ ਦਾਤਾ ॥ ਸਰਬੰ ਗਿਆਤਾ ॥
Sarbańg dātā. Sarbang giātā.

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Salutations to God, Who is present in all the colours.
Salutations to God, Who can destroy the skies, the worlds and the nether-land and Who has no body. (71)

Salutations to God, Who is the life of all.
Salutations to God, Who is the Primal Seed.

None can cause any trouble to God, Who Himself does everything and remains detached.
God confers boons on all. (72)

God is the Fountain of pity and destroyer of sins.

God is for ever the source of all spiritual and miraculous powers. (73)

Name and style of the verses.

With the grace of God.

God's doings are permanent.
God's Laws cannot be broken.

World is attached to God.
God is the Home of permanent joys. (74)

Kingdom of God is permanent.
God's creation is permanent.

God's Laws are perfect.
God's works are beyond comprehension. (75)

God is universal Giver.
God knows the secrets of others' mind.

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ਸਰਬੰ ਭਾਨੇ ॥ ਸਰਬ ਮਾਨ ॥੭੬॥
Sarbaṅg bhāne. Sarbaṅg māne. (76)

ਸਰਬੰ ਪ੍ਰਾਣੰ ॥ ਸਰਬੰ ਤ੍ਰਾਣੰ ॥
Sarbaṅg prāṇaṅg. Sarbaṅg trāṇaṅg.

ਸਰਬੰ ਭੁਗਤਾ ॥ ਸਰਬੰ ਜੁਗਤਾ ॥੭੭॥
Sarbaṅg bhugtā. Sarbaṅg jugtā. (77)

ਸਰਬੰ ਦੇਵੰ ॥ ਸਰਬੰ ਭੇਵੰ ॥
Sarbaṅg devaṅg. Sarbaṅg bhevaṅg.

ਸਰਬੰ ਕਾਲੇ ॥ ਸਰਬੰ ਪਾਲੇ ॥੭੮॥
Sarbaṅg kāle. Sarbaṅg pāle. (78)

ਰੁਆਲ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
RŪĀL CHHAṄD. TAV PRASĀD(I).

ਆਦਿ ਰੂਪ ਅਨਾਦਿ ਮੂਰਤਿ, ਅਜੋਨਿ ਪੁਰਖ ਅਪਾਰ ॥
Ad(i) rūp anād(i) mūrat(i), ajon(i) purakh apār.

ਸਰਬ ਮਾਨ ਤ੍ਰਿਮਾਨ ਦੇਵ, ਅਭੇਵ ਆਦਿ ਉਦਾਰ ॥
Sarab mān trimān dev, abhev ād(i) udār.

ਸਰਬ ਪਾਲਕ ਸਰਬ ਘਾਲਕ, ਸਰਬ ਕੋ ਪੁਨਿ ਕਾਲ ॥
Sarab pālak sarab ghālak, sarab ko pun(i) kāl.

ਜੱਤ੍ਰ ਤੱਤ੍ਰ ਬਿਰਾਜਹੀ, ਅਵਧੂਤ ਰੂਪ ਰਸਾਲ ॥੭੯॥
Jattra tattra birāj-hī, avdhūt rūp rasāl. (79)

ਨਾਮ ਠਾਮ ਨ ਜਾਤਿ ਜਾਕਰ, ਰੂਪ ਰੰਗ ਨ ਰੇਖ ॥
Nām ṭhām na jāt(i) jākar, rūp raṅg na rekh.

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God gives light to all.
God is worshipped by all. (76)

God is the life of all.
God is the shelter for all.

God is the Enjoyer of all.
God is attached to all. (77)

God is worshipped by all.
God knows the internal conditions of all.

God can destroy all.
God nourishes all. (78)

Name and style of the verses.

With the grace of God.

Limitless God existed prior to the creation, His origin is untraceable, He does not take birth and is present everywhere, and is boundless.

All living beings bow before God, Who is the Supreme Light, worshipped in the three worlds, Whose secrets are unknown, Who is the origin of all and is large hearted.

God nurses all, destroys all and causes death to all.

God the Supreme Renouncer and the fountain of all tastes and pleasures is present everywhere. (79)

God is not called by any particular name, He does not exist at any particular place, and He has got no caste, no outlines, colour or mark.

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ਆਦਿ ਪੁਰਖ ਉਦਾਰ ਮੂਰਤਿ, ਅਜਨਿ ਆਦਿ ਅਸੇਖ ॥
Ād(i) purakh udār mūrat(i), ajon(i) ād(i) asekh.

ਦੇਸ ਔਰ ਨ ਭੇਸ ਜਾਕਰ, ਰੂਪ ਰੇਖ ਨ ਰਾਗ ॥
Des aur na bhes jākar, rūp rekh na rāg.

ਜੱਤ੍ਰ ਤੱਤ੍ਰ ਦਿਸਾ ਵਿਸਾ, ਹੁਇ ਫੈਲਿਓ ਅਨੁਰਾਗ ॥੮੦॥
Jattra tattra disā visā, hue phaileo anurāg. (80)

ਨਾਮ ਕਾਮ ਬਿਹੀਨ ਪੇਖਤ, ਧਾਮ ਹੂੰ ਨਹਿ ਜਾਹਿ ॥
Nām kām bihīn pekhat, dhām hūṅ naih jāh(i).

ਸਰਬ ਮਾਨ ਸਰਬੱਤ੍ਰ ਮਾਨ, ਸਦੈਵ ਮਾਨਤ ਤਾਹਿ ॥
Sarab mān sarbattra mān, sadaiv mānat tāh(i).

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ, ਕੀਨ ਰੂਪ ਅਨੇਕ ॥
Ek mūrat(i) anek darsan, kīn rūp anek.

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ, ਅੰਤ ਕੋ ਫਿਰਿ ਏਕ ॥੮੧॥
Khel khel akhel khelan, aṅt ko phir(i) ek. (81)

ਦੇਵ ਭੇਵ ਨ ਜਾਨਹੀ, ਜਿਹ ਬੇਦ ਅਉਰ ਕਤੇਬ ॥
Dev bhev na jān-hī, jeh bed aur kateb.

ਰੂਪ ਰੰਗ ਨ ਜਾਤਿ ਪਾਤਿ, ਸੁ ਜਾਨਈ ਕਿਹ ਜੇਬ ॥
Rūp raṅg na jāt(i) pāt(i), su jān-ī keh jeb.

ਤਾਤ ਮਾਤ ਨ ਜਾਤ ਜਾਕਰ, ਜਨਮ ਮਰਨ ਬਿਹੀਨ ॥
Tāt māt na jāt jākar, janam maran bihīn.

ਚੱਕ੍ਰ ਬੱਕ੍ਰ ਫਿਰੈ ਚਤੁਰ ਚੱਕ ਮਾਨਹੀ ਪੁਰ ਤੀਨ ॥੮੨॥
Chakkra bakkra phirai chatur chakk mān-hī pur tīn. (82)

ਲੋਕ ਚਉਦਹ ਕੇ ਬਿਖੈ, ਜਗ ਜਾਪਹੀ ਜਿਹ ਜਾਪ ॥
Lok chaudah ke bikhai, jag jāp-hi jeh jāp.

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God, the Primal Creator, is present in all, possesses large heart, is never born and exists from the beginning and is complete in all respects.

God has no particular country, no dress, no mark, no outlines and no love for any particular thing.

God is present at every place, on every side and in every corner; and His universal love exists everywhere. (80)

God has no particular name, no desires or visible place.

All living beings ever bow before God, Who is worshipped everywhere.

God is One, yet He can be seen in innumerable forms created by Him.

God plays the world drama, creates His creation, destroys the same and then He is left alone. (81)

The secrets of God are unknown to gods and even to the religious books.

No one can describe God, Who has no colour, caste or lineage.

God is beyond births and deaths and has no parents.

Sometimes God appears in His horrible form as the Destroyer in all directions; and living beings of the three worlds bow their heads before Him. (82)

The Name of God is being repeated and remembered in the fourteen worlds by all the living beings.

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ਆਦਿ ਦੇਵ ਅਨਾਦਿ ਮੂਰਤਿ, ਥਾਪਿਓ ਸਬੈ ਜਿਹ ਥਾਪਿ ॥
Ād(i) dev anād(i) mūrat(i), thāpio sabai jeh thāp(i).

ਪਰਮ ਰੂਪ ਪੁਨੀਤ ਮੂਰਤਿ, ਪੂਰਨ ਪੁਰਖ ਅਪਾਰ ॥
Param rūp punīt mūrat(i), pūran purakh apār.

ਸਰਬ ਬਿਸ੍ਵ ਰਚਿਓ ਸੁਯੰਭਵ, ਗੜਨ ਭੰਜਨਹਾਰ ॥੮੩॥ (83)
Sarab bisv rachio suyambhav, gaṛan bhaṅjanhār.

ਕਾਲ ਹੀਨ ਕਲਾ ਸੰਜੁਗਤਿ, ਅਕਾਲ ਪੁਰਖ ਅਦੇਸ ॥
Kāl hīn kalā sanjugat(i), akāl purakh ades.

ਧਰਮ ਧਾਮ ਸੁ ਭਰਮ ਰਹਿਤ, ਅਭੂਤ ਅਲਖ ਅਭੇਸ ॥
Dharam dhām su bharam rehat, abhūt alakh abhes.

ਅੰਗ ਰਾਗ ਨ ਰੰਗ ਜਾਕਹਿ, ਜਾਤਿ ਪਾਤਿ ਨ ਨਾਮ ॥
Aṅg rāg na raṅg jākaih, jāt(i) pāt(i) na nām.

ਗਰਬ ਗੰਜਨ ਦੁਸਟ ਭੰਜਨ, ਮੁਕਤਿ ਦਾਇਕ ਕਾਮ ॥੮੪॥ (84)
Garab gaṅjan dust bhaṅjan, mukat(i) dāik kām.

ਆਪ ਰੂਪ ਅਮੀਕ ਅਨ ਉਸਤਤਿ, ਏਕ ਪੁਰਖ ਅਵਧੂਤ ॥
Āp rūp amīk an ustat(i), ek purakh avdhūt.

ਗਰਬ ਗੰਜਨ ਸਰਬ ਭੰਜਨ, ਆਦਿ ਰੂਪ ਅਸੂਤ ॥
Garab gaṅjan sarab bhaṅjan, ād(i) rūp asūt.

ਅੰਗ ਹੀਨ ਅਭੰਗ ਅਨਾਤਮ, ਏਕ ਪੁਰਖ ਅਪਾਰ ॥
Aṅg hīn abhaṅg anātam, ek purakh apār.

ਸਰਬ ਲਾਇਕ ਸਰਬ ਘਾਇਕ, ਸਰਬ ਕੋ ਪ੍ਰਤਿਪਾਰ ॥੮੫॥ (85)
Sarab lāik sarab ghāik, sarab ko pratipār.

ਸਰਬ ਗੰਤਾ ਸਰਬ ਹੰਤਾ, ਸਰਬ ਤੇ ਅਨਭੇਖ ॥
Sarab gaṅtā sarab haṅtā, sarab te anbhekh.

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God is the Primal and Supreme object of worship, Whose origin cannot be traced and Who has created the entire creation.

Boundless God is the biggest power, is the source of virtues, is complete in all respects and is present in all.

God is the Creator of the universe; He is self-created; He creates and destroys the world. (83)

God, Who is beyond death, is all powerful, is present in all, and belongs to no particular country.

God is the Fountain of truth and virtues, is free from doubts, is not made of five elements, is not visible and has no particular dress.

God has no form, no body, no colour, no caste and no particular name.

God destroys the ego of the proud and is the destroyer of evil doers; He confers salvation and fulfils desires. (84)

God is self-created and is deep beyond all descriptions; His excellences cannot be narrated; He is unique in Himself and beyond the reach of mammon.

God smashes the pride of the proud sinners, destroys them, is present since the beginning, is never born and is detached.

The boundless God has no body, no Jīv ātmā; He cannot be destroyed, He has no parallel, and is present in all.

God is capable of doing everything, He destroys all and nurses all. (85)

God approaches all, destroys all and is distinct from all.

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ਸਰਬ ਸਾਸਤ੍ਰ ਨ ਜਾਨਹੀ, ਜਿਹ ਰੂਪ ਰੰਗੁ ਅਰੁ ਰੇਖ ॥
Sarab sāstr na jān-hī, jeh rūp rang(u) ar(u) rekh.

ਪਰਮ ਬੇਦ ਪੁਰਾਣ ਜਾਕਹਿ, ਨੇਤ ਭਾਖਤ ਨਿੱਤ ॥
Param bed purāṇ jākaih, net bhākhat nitt.

ਕੋਟਿ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨ ਸਾਸਤ੍ਰ, ਨ ਆਵਈ ਵਹੁ ਚਿੱਤ ॥੮੬॥
Kot(i) siṅmirat(i) purān sāstr, na āvii voh chitt. (86)

ਮਧੁਭਾਰ ਛੰਦ ॥ ੜ ਪ੍ਰਸਾਦਿ ॥
MADHUBHĀR CHHAṄD. TAV PRASĀD(I).

ਗੁਨ ਗਨ ਉਦਾਰ ॥ ਮਹਿਮਾ ਅਪਾਰ ॥
Gun gan udār. Mehmā apār.

ਆਸਨ ਅਭੰਗ ॥ ਉਪਮਾ ਅਨੰਗ ॥੮੭॥
Āsan abhaṅg. Upmā anaṅg. (87)

ਅਨਭਉ ਪ੍ਰਕਾਸ ॥ ਨਿਸਦਿਨ ਅਨਾਸ ॥
Anbhau prakās. Nisdin anās.

ਆਜਾਨ ਬਾਹੁ ॥ ਸ਼ਾਹਾਨ ਸ਼ਾਹੁ ॥੮੮॥
Ājān bāh(u). Shāhān Shāh(u). (88)

ਰਾਜਾਨ ਰਾਜ ॥ ਭਾਨਾਨ ਭਾਨ ॥
Rājān rāj. Bhānān bhān.

ਦੇਵਾਨ ਦੇਵ ॥ ਉਪਮਾ ਮਹਾਨ ॥੮੯॥
Devān dev. Upmā mahān. (89)

ਇੰਦ੍ਰਾਨ ਇੰਦ੍ਰ ॥ ਬਾਲਾਨ ਬਾਲ ॥
Indrān indr. Bālān bāl.

ਰੰਕਾਨ ਰੰਕ ॥ ਕਾਲਾਨ ਕਾਲ ॥੯੦॥
Raṅkān raṅk. Kālān kāl. (90)

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The religious books do not know God's form, colour, or marks.

The Vedās and Purānās declare that God is the highest of all and none is like Him.

None can understand God completely even by reading innumerable religious books of the Hindus. (86)

Name and style of the verses.
With the grace of God.

God is the treasure of countless virtues and is large-hearted.
His greatness is unlimited.

His seat is perpetual.
None possesses as many excellences as God possesses. (87)

God is self-illuminated, is indestructible and is ever present night and day. He is indestructible.

He controls creative forces.
He is the King of kings. (88)

God is the King of kings.
God is the Sun of suns.

God is above the various gods.
His praises are unlimited. (89)

He is the King of Indrā.
He is the highest of the high.

He is present with the poorest men.
Death works under His Command. (90)

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ਅਨਭੂਤ ਅੰਗ ॥ ਆਭਾ ਅਭੰਗ ॥
Anbhūt aṅg. Ābhā abhaṅg.

ਗਤਿ ਮਿਤਿ ਅਪਾਰ ॥ ਗੁਨ ਗਨ ਉਦਾਰ ॥੯੧॥
Gat(i) mit(i) apār. Gun gan udār. (91)

ਮੁਨਿ ਗਨ ਪ੍ਰਨਾਮ ॥ ਨਿਰਭੈ ਨਿਕਾਮ ॥
Mun(i) gan pranām. Nirbhai nikām.

ਅਤਿ ਦੁਤਿ ਪ੍ਰਚੰਡ ॥ ਮਿਤਿ ਗਤਿ ਅਖੰਡ ॥੯੨॥
At(i) dut(i) prachaṅḍ. Mit(i) gat(i) akhaṅḍ. (92)

ਆਲਿਸਜ ਕਰਮ ॥ ਆਦ੍ਰਿਸਜ ਧਰਮ ॥
Ālisya karam. Ādrisya dharam.

ਸਰਬਾ ਭਰਣਾਢਯ ॥ ਅਨਡੰਡ ਬਾਢਯ ॥੯੩॥
Sarbā bharṇāḍhya. Aṇḍaṅḍ bāḍhya. (93)

ਚਾਚਰੀ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
CHĀCHRĪ CHHAṄD. TAV PRASĀD(I).

ਗੁਬਿੰਦੇ ॥ ਮੁਕੰਦੇ ॥ ਉਦਾਰੇ ॥ ਅਪਾਰੇ ॥੯੪॥
Gubiṅde. Mukaṅde. Udāre. Apāre. (94)

ਹਰੀਅੰ ॥ ਕਰੀਅੰ ॥ ਨ੍ਰਿਨਾਮੇ ॥ ਅਕਾਮੇ ॥੯੫॥
Harīaṅg. Karīaṅg. Nrināme. Akāme. (95)

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥
BHUJAṄG PRAYĀT CHHAṄD.

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਕਰਤਾ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਹਰਤਾ ॥
Chattra chakkra kartā. Chattra chakkra hartā.

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਦਾਨੇ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਜਾਨੇ ॥੯੬॥
Chattra chakkra dāne. Chattra chakkra jāne. (96)

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God is not made of five elements.
God's Light is perpetual.

He cannot be measured.
His excellences are countless. (91)

Countless yogīs bow before God.
God is free from fear and desires.

None can bear His Light.
None can minimise the Grandeur of God. (92)

His works are automatically performed.
His Law is most ideal.

God is the home of all beauty.
None can chastise God. (93)

Name and style of the verses.
With the grace of God.

God is the Nourisher of the world. God is the Giver of salvation.
God is the biggest Donor. God is limitless. (94)

God destroys all. God creates all.
God has no particular name. God cannot be lured by any temptation. (95)

Name and style of the verses.

God creates all on all sides of the universe.
God destroys all on all sides of the universe.

God showers his gifts on all sides of the universe.
God knows everything in all parts of the world. (96)

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ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਰਤੀ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਭਰਤੀ ॥
Chattra chakkra vartī. Chattra chakkra bhartī.

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਪਾਲੇ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਕਾਲੇ ॥੯੭॥
Chattra chakkra pāle. Chattra chakkra kāle. (97)

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਪਾਸੇ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਾਸੇ ॥
Chattra chakkra pāse. Chattra chakkra vāse.

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਮਾਨਯੇ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਦਾਨਯੇ ॥੯੮॥
Chattra chakkra mānyai. Chattra chakkra dānyai. (98)

ਚਾਚਰੀ ਛੰਦ ॥
CHĀCHRĪ CHHAṆD.

ਨ ਸੱਤ੍ਰੈ ॥ ਨ ਮਿੱਤ੍ਰੈ ॥ ਨ ਭਰਮੰ ॥ ਨ ਭਿੱਤ੍ਰੈ ॥੯੯॥
Na sattrai. Na mittrai. Na bharmaṅg. Na bhittrai. (99)

ਨ ਕਰਮੰ ॥ ਨ ਕਾਏ ॥ ਅਜਨਮੰ ॥ ਅਜਾਏ ॥੧੦੦॥
Na karmaṅg. Na kāe. Ajanmaṅg. Ajāe. (100)

ਨ ਚਿੱਤ੍ਰੈ ॥ ਨ ਮਿੱਤ੍ਰੈ ॥ ਪਰੇ ਹੈਂ ॥ ਪਵਿੱਤ੍ਰੈ ॥੧੦੧॥
Na chittrai. Na mittrai. Pare haiṅ. Pavittrai. (101)

ਪ੍ਰਿਥੀਸੈ ॥ ਅਦੀਸੈ ॥ ਅਦ੍ਰਿਸੈ ॥ ਅਕ੍ਰਿਸੈ ॥੧੦੨॥
Prithīsai. Adīsai. Adrisai. Akrisai. (102)

ਭਗਵਤੀ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ਕਥਤੇ ॥
BHAGWATĪ CHHAṆD. TAV PRASĀD(I) KATHATE.

ਕਿ ਆਛਿੱਜ ਦੇਸੈ ॥ ਕਿ ਆਭਿੱਜ ਭੇਸੈ ॥
Ke āchhijj desai. Ke ābhijj bhesai.

ਕਿ ਆਗੰਜ ਕਰਮੇ ॥ ਕਿ ਆਭੰਜ ਭਰਮੇ ॥੧੦੩॥
Ke āgaṅj karmai. Ke ābhaṅj bharmai. (103)

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God is present on all sides in the universe.
God nurses all living beings on all sides in the universe.

God protects all living beings on all sides in the universe.
God destroys all on all sides of the universe. (97)

God resides everywhere on all sides.
God is present everywhere on all sides.

God is worshipped everywhere.
God bestows gifts in the whole universe on all sides. (98)

Name and style of the verses.

God has no enemy. God has no friend.
God has no doubt. God is not afraid of anybody. (99)

God is free from karmās. God has no body.
God is not born. God does not reside in any particular place. (100)

God's portrait cannot be made. God has no friend.
God is detached from all. God is most pure. (101)

God is the Master of the universe. God exists from the beginning.
God is invisible. God never becomes feeble. (102)

Name and style of the verses.
The verses are uttered with the grace of God.

God's place is perpetual.
God's form is indestructible.

God cannot be obtained by mere rituals.
God is free from all doubts. (103)

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ਕਿ ਆਭਿਜ ਲੋਕੈ ॥ ਕਿ ਆਦਿਤ ਸੋਕੈ ॥
Ke ābhij lokai. Ke ādit sokai.

ਕਿ ਅਵਧੂਤ ਬਰਨੈ ॥ ਕਿ ਬਿਭੂਤ ਕਰਨੈ ॥੧੦੪॥
Ke avdhūt barnai. Ke bibhūt karnai. (104)

ਕਿ ਰਾਜੰ ਪ੍ਰਭਾ ਹੈਂ ॥ ਕਿ ਧਰਮੰ ਧੁਜਾ ਹੈਂ ॥
Ke rājaṅg prabhā haiṅ. Ke dharmaṅg dhujā haiṅ.

ਕਿ ਆਸੋਕ ਬਰਨੈ ॥ ਕਿ ਸਰਬਾ ਅਭਰਨੈ ॥੧੦੫॥
Ke āsok barnai. Ke sarbā abharnai. (105)

ਕਿ ਜਗਤੰ ਕ੍ਰਿਤੀ ਹੈਂ ॥ ਕਿ ਛਤ੍ਰੰ ਛਤ੍ਰੀ ਹੈਂ ॥
Ke jagtaṅg kritī haiṅ. Ke chhatraṅg chhatrī haiṅ.

ਕਿ ਬ੍ਰਹਮੰ ਸਰੂਪੇ ॥ ਕਿ ਅਨਭਉ ਅਨੂਪੇ ॥੧੦੬॥
Ke brahamaṅg sarūpai. Ke anbhau anūpai. (106)

ਕਿ ਆਦਿ ਅਦੇਵ ਹੈਂ ॥ ਕਿ ਆਪਿ ਅਭੇਵ ਹੈਂ ॥
Ke ād(i) adev haiṅ. Ke āp(i) abhev haiṅ.

ਕਿ ਚਿੱਤ੍ਰੰ ਬਿਹੀਨੈ ॥ ਕਿ ਏਕੈ ਅਧੀਨੈ ॥੧੦੭॥
Ke chittraṅg bihīnai. Ke ekai adhīnai. (107)

ਕਿ ਰੋਜ਼ੀ ਰਜ਼ਾਕੈ ॥ ਰਹੀਮੈ ਰਿਹਾਕੈ ॥
Ke rozī razākai. Rahīmai rihākai.

ਕਿ ਪਾਕ ਬਿਐਬ ਹੈਂ ॥ ਕਿ ਗ਼ੈਬੁਲ ਗ਼ੈਬ ਹੈਂ ॥੧੦੮॥
Ke pāk be-aib haiṅ. Ke gaibul gaib haiṅ. (108)

ਕਿ ਅਫ਼ੂਅਲ ਗੁਨਾਹ ਹੈਂ ॥ ਕਿ ਸ਼ਾਹਾਨ ਸ਼ਾਹ ਹੈਂ ॥
Ke afūal gunāh haiṅ. Ke shāhān shāh haiṅ.

ਕਿ ਕਾਰਨ ਕੁਨਿੰਦ ਹੈਂ ॥ ਕਿ ਰੋਜ਼ੀ ਦਿਹੰਦ ਹੈਂ ॥੧੦੯॥
Ke kāran kuniṅd haiṅ. Ke rozī dihaṅd haiṅ. (109)

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God's place is indivisible and permanent.
God can destroy the sun.

The mammon cannot influence God.
God is the source of riches and honours. (104)

God's glory gives glory to the rulers.
God is the Protector of truth.

God has no worries.
God is Ornament of all. (105)

God is the Creator of the universe.
God is the bravest of the brave.

God is the most beautiful and is the biggest of all.
God is the Fountain of divine knowledge. (106)

God, Who is above gods, exists from the beginning.
God is self-illuminated.

None can draw God's picture.
God is the Controller of Himself. (107)

God gives nourishment to all.
God showers pity on all, and confers liberation.

God is most pure and blotless.
God is Invisible. (108)

God forgives sins.
God is the King of kings.

God is the Doer of all.
God gives nourishment to all. (109)

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ਕਿ ਰਾਜ਼ਕ ਰਹੀਮ ਹੈਂ ॥ ਕਿ ਕਰਮੰਗ ਕਰੀਮ ਹੈਂ ॥
Ke rāzak rahīm haiṅ. Ke karmaṅg karīm haiṅ.

ਕਿ ਸਰਬੰ ਕਲੀ ਹੈਂ ॥ ਕਿ ਸਰਬੰ ਦਲੀ ਹੈਂ ॥੧੧੦॥
Ke sarbaṅg kalī haiṅ. Ke sarbaṅg dalī haiṅ. (110)

ਕਿ ਸਰਬੱਤ੍ਰ ਮਾਨਯੇ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਦਾਨਯੇ ॥
Ke sarbattra mānayai. Ke sarbattra dānayai.

ਕਿ ਸਰਬੱਤ੍ਰ ਗਉਨੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਭਉਨੈ ॥੧੧੧॥
Ke sarbattra gaunai. Ke sarbattra bhaunai. (111)

ਕਿ ਸਰਬੱਤ੍ਰ ਦੇਸੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਭੇਸੈ ॥
Ke sarbattra desai. Ke sarbattra bhesai.

ਕਿ ਸਰਬੱਤ੍ਰ ਰਾਜੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਸਾਜੈ ॥੧੧੨॥
Ke sarbattra rājai. Ke sarbattra sājai. (112)

ਕਿ ਸਰਬੱਤ੍ਰ ਦੀਨੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਲੀਨੈ ॥
Ke sarbattra dīnai. Ke sarbattra līnai.

ਕਿ ਸਰਬੱਤ੍ਰ ਜਾਹੋ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਭਾਹੋ ॥੧੧੩॥
Ke sarbattra jāho. Ke sarbattra bhāho. (113)

ਕਿ ਸਰਬੱਤ੍ਰ ਦੇਸੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਭੇਸੈ ॥
Ke sarbattra desai. Ke sarbattra bhesai.

ਕਿ ਸਰਬੱਤ੍ਰ ਕਾਲੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਪਾਲੈ ॥੧੧੪॥
Ke sarbattra kālai. Ke sarbattra pālai. (114)

ਕਿ ਸਰਬੱਤ੍ਰ ਹੰਤਾ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਗੰਤਾ ॥
Ke sarbattra haṅtā. Ke sarbattra gaṅtā.

ਕਿ ਸਰਬੱਤ੍ਰ ਭੇਖੀ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਪੇਖੀ ॥੧੧੫॥
Ke sarbattra bhekhī. Ke sarbattra pekhī. (115)

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God nurses all and takes pity.
God showers His gifts.

God is the Owner of all powers.
God is Destroyer of all. (110)

God is worshipped everywhere.
God showers His gifts on all at all places.

God reaches all places.
God is present in all the worlds. (111)

God is present at every place in every country.
God is manifested in all places in different dresses.

God is the King of His creation.
God gives glory to all. (112)

God confers gifts on all at all places.
God is present everywhere.

God's glory exists at all places.
God's Light spreads everywhere. (113)

God exists in the universe.
God is present in various dresses in the world.

God is the Killer of all at all places.
God protects all at all places. (114)

God destroys all at all places.
God can reach all places.

God manifests Himself in different forms throughout.
God takes care of all the human beings at all the places. (115)

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ਕਿ ਸਰਬੱਤ੍ਰ ਕਾਜੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਰਾਜੈ ॥
Ke sarbattra kājai. Ke sarbattra rājai.

ਕਿ ਸਰਬੱਤ੍ਰ ਸੋਖੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਪੋਖੈ ॥੧੧੬॥
Ke sarbattra sokhai. Ke sarbattra pokhai. (116)

ਕਿ ਸਰਬੱਤ੍ਰ ਤ੍ਰਾਣੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਪ੍ਰਾਣੈ ॥
Ke sarbattra trāṇai. Ke sarbattra prāṇai.

ਕਿ ਸਰਬੱਤ੍ਰ ਦੇਸੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਭੇਸੈ ॥੧੧੭॥
Ke sarbattra desai. Ke sarbattra bhesai. (117)

ਕਿ ਸਰਬੱਤ੍ਰ ਮਾਨਯੈ ॥ ਸਦੈਵੰ ਪ੍ਰਧਾਨਯੈ ॥
Ke sarbattra mānayai. Sadaivaṅg pradhānayai.

ਕਿ ਸਰਬੱਤ੍ਰ ਜਾਪਯੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਥਾਪਯੈ ॥੧੧੮॥
Ke sarbattra jāpayai. Ke sarbattra thāpayai. (118)

ਕਿ ਸਰਬੱਤ੍ਰ ਭਾਨੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਮਾਨੈ ॥
Ke sarbattra bhānai. Ke sarbattra mānai.

ਕਿ ਸਰਬੱਤ੍ਰ ਇੰਦ੍ਰੈ ॥ ਕਿ ਸਰਬੱਤ੍ਰ ਚੰਦ੍ਰੈ ॥੧੧੯॥
Ke sarbattra iṅdrai. Ke sarbattra chaṅdrai. (119)

ਕਿ ਸਰਬੰ ਕਲੀਮੈ ॥ ਕਿ ਪਰਮੰ ਫ਼ਹੀਮੈ ॥
Ke sarbaṅg kalīmai. Ke parmaṅg fahīmai.

ਕਿ ਆਕਲ ਅਲਾਮੈ ॥ ਕਿ ਸਾਹਿਬ ਕਲਾਮੈ ॥੧੨੦॥
Ke ākal alāmai. Ke sāhib klāmai. (120)

ਕਿ ਹੁਸਨੁਲ ਵਜੂ ਹੈਂ ॥ ਤਮਾਮੁਲ ਰੁਜੂ ਹੈਂ ॥
Ke husnul vajū haiṅ. Tamāmul rujū haiṅ.

ਹਮੇਸੁਲ ਸਲਾਮੈ ॥ ਸਲੀਖਤ ਮੁਦਾਮੈ ॥੧੨੧॥
Hamesul slāmai. Salīkhat mudāmai. (121)

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All works are done everywhere at the instance of God.
He is present everywhere as the Supreme King.

He causes destruction everywhere.
He nurses all at all places. (116)

God's power works at all places.
God is the universal life giver.

God is present at every place in every country.
God can be seen in various dresses in the world. (117)

God is worshipped at all places.
God is the Supreme Controller of the universe.

God is remembered everywhere.
God is present everywhere. (118)

God gives light to the sun.
God is worshipped everywhere.

God is the King of the universe.
God gives light to the moon. (119)

God sits within living beings and utters sweet words.
God possesses the Supreme Wisdom.

God is the Fountain of learning.
God is the Creator of languages. (120)

God is the embodiment of beauty.
All look towards God.

God will exist forever.
None can diminish the ever-lasting beauty of God's creation. (121)

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ਗ਼ਨੀਮੁਲ ਸ਼ਿਕਸਤੇ ॥ ਗ਼ਰੀਬੁਲ ਪਰਸਤੇ ॥
Ganīmul shikastai. Garībul prastai.

ਬਿਲੰਦੁਲ ਮਕਾਨੇ ॥ ਜ਼ਮੀਨੁਲ ਜ਼ਮਾਨੇ ॥੧੨੨॥
Bilandul makānai. Zamīnul zamānai. (122)

ਤਮੀਜ਼ੁਲ ਤਮਾਮੇ ॥ ਰੁਜੂਅਲ ਨਿਧਾਨੇ ॥
Tamīzul tamāmai. Rujūal nidhānai.

ਹਰੀਫ਼ੁਲ ਅਜ਼ੀਮੇ ॥ ਰਜ਼ਾਇਕ ਯਕੀਨੇ ॥੧੨੩॥
Harīful azīmai. Razāik yakīnai. (123)

ਅਨੇਕੁਲ ਤਰੰਗ ਹੈਂ ॥ ਅਭੇਦ ਹੈਂ ਅਭੰਗ ਹੈਂ ॥
Anekul trang haiṅ. Abhed haiṅ abhang haiṅ.

ਅਜ਼ੀਜ਼ੁਲ ਨਿਵਾਜ਼ ਹੈਂ ॥ ਗ਼ਨੀਮੁਲ ਖ਼ਿਰਾਜ ਹੈਂ ॥੧੨੪॥
Azīzul nivāz haiṅ. Ganīmul khirāj haiṅ. (124)

ਨਿਰੁਕਤ ਸਰੂਪ ਹੈਂ ॥ ਤ੍ਰਿਮੁਕਤਿ ਬਿਭੂਤ ਹੈਂ ॥
Nirukat sarūp haiṅ. Trimukat(i) bibhūt haiṅ.

ਪ੍ਰਭੁਗਤਿ ਪ੍ਰਭਾ ਹੈਂ ॥ ਸੁਜੁਗਤਿ ਸੁਧਾ ਹੈਂ ॥੧੨੫॥
Prabhugat(i) prabhā haiṅ. Sujugat(i) sudhā haiṅ. (125)

ਸਦੈਵੰ ਸਰੂਪ ਹੈਂ ॥ ਅਭੇਦੀ ਅਨੂਪ ਹੈਂ ॥
Sadaivang sarūp haiṅ. Abhedī anūp haiṅ.

ਸਮਸਤੋ ਪਰਾਜ ਹੈਂ ॥ ਸਦਾ ਸਰਬ ਸਾਜ ਹੈਂ ॥੧੨੬॥
Samasto parāj haiṅ. Sadā sarab sāj haiṅ. (126)

ਸਮਸਤੁਲ ਸਲਾਮ ਹੈਂ ॥ ਸ਼ਦੈਵੁਲ ਅਕਾਮ ਹੈਂ ॥
Samastul salām haiṅ. Sadaivul akām haiṅ.

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God causes the defeat of sinful enemies.
God nurses and protects the innocent poor persons.

God's place is the highest.
God is present in the world at all times. (122)

God knows all (about the sinners, as well as the virtuous).
God takes care of all.

God is the biggest Friend.
God certainly gives food to all. (123)

The world is like countless waves emanating from God (Who is like biggest ocean).
None can know God's secrets, Who cannot be destroyed.

God protects the true devotees.
God punishes the evil doers. (124)

No one can make portrait of God.
Whose glory is beyond mammon's reach.

All living beings enjoy the Light of God.
God is that Supreme Nectar, which is present in the living beings and can be enjoyed by them. (125)

God exists perpetually.
There is no rival of God.

God conquers all.
God is the Creator of the entire universe. (126)

God is worshipped by all.
God never has any desire.

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ਨ੍ਰਿਬਾਧ ਸਰੂਪ ਹੈਂ ॥ ਅਗਾਧ ਹੈਂ ਅਨੂਪ ਹੈਂ ॥੧੨੭॥
Nribādh sarūp haiṅ. Agādh haiṅ anūp haiṅ. (127)

ਓਅੰ ਆਦਿ ਰੂਪੇ ॥ ਅਨਾਦਿ ਸਰੂਪੇ ॥
O'aṅg ād(i) rūpe. Anād(i) sarūpe.

ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਮੇ ॥੧੨੮॥
Anaṅgī anāme. Tribhaṅgī trīkāme. (128)

ਤ੍ਰਿਬਰਗੰ ਤ੍ਰਿਬਾਧੇ ॥ ਅਗੰਜੇ ਅਗਾਧੇ ॥
Tribargaṅg tribādhe. Agaṅje agādhe.

ਸੁਭੰ ਸਰਬ ਭਾਗੇ ॥ ਸੁ ਸਰਬਾ ਅਨੁਰਾਗੇ ॥੧੨੯॥
Subhaṅg sarab bhāge. Su sarbā anurāge. (129)

ਤ੍ਰਿਭੁਗਤ ਸਰੂਪ ਹੈਂ ॥ ਅਛਿੱਜ ਹੈਂ ਅਛੂਤ ਹੈਂ ॥
Tribhugat sarūp haiṅ. Achhijj haiṅ achhūt haiṅ.

ਕਿ ਨਰਕੰ ਪ੍ਰਣਾਸ ਹੈਂ ॥ ਪ੍ਰਿਥੀਉਲ ਪ੍ਰਵਾਸ ਹੈਂ ॥੧੩੦॥
Ke narkaṅg praṇās haiṅ. Prithīul pravās haiṅ. (130)

ਨਿਰੁਕਤਿ ਪ੍ਰਭਾ ਹੈਂ ॥ ਸਦੈਵੰ ਸਦਾ ਹੈਂ ॥
Nirukat(i) prabhā haiṅ. Sadaivaṅg sadā haiṅ.

ਬਿਭੁਗਤਿ ਸਰੂਪ ਹੈਂ ॥ ਪ੍ਰਜੁਗਤਿ ਅਨੂਪ ਹੈਂ ॥੧੩੧॥
Bibhugat(i) sarūp haiṅ. Prajugat(i) anūp haiṅ. (131)

ਨਿਰੁਕਤਿ ਸਦਾ ਹੈਂ ॥ ਬਿਭੁਗਤਿ ਪ੍ਰਭਾ ਹੈਂ ॥
Nirukat(i) sadā haiṅ. Bibhugat(i) prabhā haiṅ.

ਅਨਉਕਤਿ ਸਰੂਪ ਹੈਂ ॥ ਪ੍ਰਜੁਗਤਿ ਅਨੂਪ ਹੈਂ ॥੧੩੨॥
Anukat(i) sarūp haiṅ. Prajugat(i) anūp haiṅ. (132)

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None can stand in the way of God.
God is very deep and none is equal to Him. (127)

God is the Soul of all living beings.
God existed since long before creation.

God has no body and name.
God fulfills the wishes of all in the three worlds. (128)

God is the Treasure and Controller of all the things.
God cannot be conquered and is very deep.

God in all forms is very beautiful.
God loves all. (129)

Living beings of the three worlds, get joys from God.
God never becomes old and cannot be touched.

God can destroy the hell.
God is present everywhere in the universe. (130)

God's glory cannot be depicted.
God is ever present.

All get joy from God.
Limitless God is without parallel and is present in all. (131)

None can describe the form of God.
All living beings enjoy the Light of God.

God's form cannot be described.
God is united with everyone and is Matchless. (132)

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ਚਾਚਰੀ ਛੰਦ ।।
CHĀCHRĪ CHHAṄD.

ਅਭੰਗ ਹੈਂ ।। ਅਨੰਗ ਹੈਂ ।। ਅਭੇਖ ਹੈਂ ।। ਅਲੇਖ ਹੈਂ ।।੧੩੩।।
Abhaṅg haiṅ. Anaṅg haiṅ. Abhekh haiṅ. Alekh haiṅ. (133)

ਅਭਰਮ ਹੈਂ ।। ਅਕਰਮ ਹੈਂ ।। ਅਨਾਦਿ ਹੈਂ ।। ਜੁਗਾਦਿ ਹੈਂ ।।੧੩੪।।
Abharm haiṅ. Akarm haiṅ. Anād(i) haiṅ. Jugād(i) haiṅ. (134)

ਅਜੈ ਹੈਂ ।। ਅਬੈ ਹੈਂ ।। ਅਭੂਤ ਹੈਂ ।। ਅਧੂਤ ਹੈਂ ।।੧੩੫।।
Ajai haiṅ. Abai haiṅ. Abhūt haiṅ. Adhūt haiṅ. (135)

ਅਨਾਸ ਹੈਂ ।। ਉਦਾਸ ਹੈਂ ।। ਅਧੰਧ ਹੈਂ ।। ਅਬੰਧ ਹੈਂ ।।੧੩੬।।
Anās haiṅ. Udās haiṅ. Adhaṅdh haiṅ. Abaṅdh haiṅ. (136)

ਅਭਗਤ ਹੈਂ ।। ਬਿਰਕਤ ਹੈਂ ।। ਅਨਾਸ ਹੈਂ ।। ਪ੍ਰਕਾਸ ਹੈਂ ।।੧੩੭।।
Abhagat haiṅ. Birakat haiṅ. Anās haiṅ. Prakās haiṅ. (137)

ਨਿਚਿੰਤ ਹੈਂ ।। ਸੁਨਿੰਤ ਹੈਂ ।। ਅਲਿੱਖ ਹੈਂ ।। ਅਦਿੱਖ ਹੈਂ ।।੧੩੮।।
Nichiṅt haiṅ. Suniṅt haiṅ. Alikkh haiṅ. Adikkh haiṅ. (138)

ਅਲੇਖ ਹੈਂ ।। ਅਭੇਖ ਹੈਂ ।। ਅਢਾਹ ਹੈਂ ।। ਅਗਾਹ ਹੈਂ ।।੧੩੯।।
Alekh haiṅ. Abhekh haiṅ. Aḍhāh haiṅ. Agāh haiṅ. (139)

ਅਸੰਭ ਹੈਂ ।। ਅਗੰਭ ਹੈਂ ।। ਅਨੀਲ ਹੈਂ ।। ਅਨਾਦਿ ਹੈਂ ।।੧੪੦।।
Asaṅbh haiṅ. Agaṅbh haiṅ. Anīl haiṅ. Anād(i) haiṅ. (140)

ਅਨਿੱਤ ਹੈਂ ।। ਸੁਨਿੱਤ ਹੈਂ ।। ਅਜਾਤ ਹੈਂ ।। ਅਜਾਦ ਹੈਂ ।।੧੪੧।।
Anitt haiṅ. Sunitt haiṅ. Ajāt haiṅ. Ajād haiṅ. (141)

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Name and style of the verses.

God is Indestructible. He has no limb.
He has no dress. He is beyond description. (133)

He has no doubts. He is beyond rituals.
He has no beginning. He existed even before ages began. (134)

He cannot be conquered. He cannot be destroyed.
He is separate from five elements.
He is unshakable and is not afraid of anybody. (135)

He is perpetual. He is not entangled in love for anybody.
He is not involved in any entanglements.
He is beyond all restraints. (136)

He is indifferent to love and cannot be divided.
He has no attachment for material things.
He is beyond death. He is the supreme light. (137)

He is carefree. He ever continues to exist.
He cannot be depicted. He is invisible. (138)

None can make His portrait. He has no custumes.
He cannot be conquered. He is most deep. (139)

He is incomprehensible. He is beyond reach.
He has no colour. His origin is unknown. (140)

He is unique and extraordinary.
He has been existing for ever.
He is beyond births. He is fully free. (141)

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ਚਰਪਟ ਛੰਦ ।। ੩ ਪ੍ਰਸਾਦਿ ।।
CHARPAṬ CHHAṄD. TAV PRASĀD(I).

ਸਰਬੰ ਹੰਤਾ ।। ਸਰਬੰ ਗੰਤਾ ।।
Sarbaṅg haṅtā. Sarbaṅg gaṅtā.

ਸਰਬੰ ਖਿਆਤਾ ।। ਸਰਬੰ ਗਿਆਤਾ ।। ੧੪੨।।
Sarbaṅg khiātā. Sarbaṅg giātā. (142)

ਸਰਬੰ ਹਰਤਾ ।। ਸਰਬੰ ਕਰਤਾ ।।
Sarbaṅg hartā. Sarbaṅg kartā.

ਸਰਬੰ ਪ੍ਰਾਣੰ ।। ਸਰਬੰ ਤ੍ਰਾਣੰ ।। ੧੪੩।।
Sarbaṅg prāṇaṅg. Sarbaṅg trāṇaṅg. (143)

ਸਰਬੰ ਕਰਮੰ ।। ਸਰਬੰ ਧਰਮੰ ।।
Sarbaṅg karmaṅg. Sarbaṅg dharmaṅg.

ਸਰਬੰ ਜੁਗਤਾ ।। ਸਰਬੰ ਮੁਕਤਾ ।। ੧੪੪।।
Sarbaṅg jugtā. Sarbaṅg muktā. (144)

ਰਸਾਵਲ ਛੰਦ ।। ੩ ਪ੍ਰਸਾਦਿ ।।
RASĀVAL CHHAṄD. TAV PRASĀD(I).

ਨਮੋ ਨਰਕ ਨਾਸੇ ।। ਸਦੈਵੰ ਪ੍ਰਕਾਸੇ ।।
Namo narak nāse. Sadaivaṅg prakāse.

ਅਨੰਗੰ ਸਰੂਪੇ ।। ਅਭੰਗੰ ਬਿਭੂਤੇ ।। ੧੪੫।।
Anaṅgaṅg sarūpe. Abhaṅgaṅg bibhūte. (145)

ਪ੍ਰਮਾਥੰ ਪ੍ਰਮਾਥੇ ।। ਸਦਾ ਸਰਬ ਸਾਥੇ ।।
Pramāthaṅg pramāthe. Sadā sarab sāthe.

ਅਗਾਧ ਸਰੂਪੇ ।। ਨ੍ਰਿਬਾਧ ਬਿਭੂਤੇ ।। ੧੪੬।।
Agādh sarūpe. Nribādh bibhūte. (146)

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Name and style of the verses.
By the grace of God.

God can kill all.
He can reach all.

He is well known to all.
He knows all. (142)

He destroys all.
He creates all.

He is the Giver of life to all.
He gives power to all. (143)

He causes all things to be done.
He gives virtues to all.

He is present in all.
(At the same time) He is separate from all. (144)

Name and style of the verses.
By the grace of God.

I bow to God, Who gives liberation from hell.
His Light is perpetual.

He has got no limbs, bodily form.
His Light never fades. (145)

He destroys those, who cause pain to others.
He accompanies all.

He is Boundless.
No one can stop His Light. (146)

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ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਮੇ ॥
Anaṅgī anāme. Tribhaṅgī trikāme.

ਨ੍ਰਿਭੰਗੀ ਸਰੂਪੇ ॥ ਸਰਬੰਗੀ ਅਨੂਪੇ ॥੧੪੭॥
Nribhaṅgī sarūpe. Sarbaṅgī anūpe. (147)

ਨ ਪੋਤ੍ਰੇ ਨ ਪੁੱਤ੍ਰੇ ॥ ਨ ਸੱਤ੍ਰੇ ਨ ਮਿਤ੍ਰੇ ॥
Na potrai na puttrai. Na sattrai na mittrai.

ਨ ਤਾਤੈ ਨ ਮਾਤੈ ॥ ਨ ਜਾਤੈ ਨ ਪਾਤੈ ॥੧੪੮॥
Na tātai na mātai. Na jātai na pātai. (148)

ਨ੍ਰਿਸਾਕੰ ਸਰੀਕ ਹੈਂ ॥ ਅਮਿਤੋ ਅਮੀਕ ਹੈਂ ॥
Nrisākaṅg sarīk haiṅ. Amito amīk haiṅ.

ਸਦੈਵੰ ਪ੍ਰਭਾ ਹੈਂ ॥ ਅਜੈ ਹੈਂ ਅਜਾ ਹੈਂ ॥੧੪੯॥
Sadaivaṅg prabhā haiṅ. Ajai haiṅ ajā haiṅ. (149)

ਭਗਵਤੀ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
BHAGVATĪ CHHAṆD. TAV PRASĀD(I).

ਕਿ ਜ਼ਾਹਰ ਜ਼ਹੂਰ ਹੈਂ ॥ ਕਿ ਹਾਜ਼ਰ ਹਜ਼ੂਰ ਹੈਂ ॥
Ke zāhar zahūr haiṅ. Ke hāzar hazūr haiṅ.

ਹਮੇਸੁਲ ਸਲਾਮ ਹੈਂ ॥ ਸਮਸਤੁਲ ਕਲਾਮ ਹੈਂ ॥੧੫੦॥
Hamesul salām haiṅ. Samastul kalām haiṅ. (150)

ਕਿ ਸਾਹਿਬ ਦਿਮਾਗ਼ ਹੈਂ ॥ ਕਿ ਹੁਸਨੁਲ ਚਰਾਗ਼ ਹੈਂ ॥
Ke sāhib dimāg haiṅ. Ke husnul charāg haiṅ.

ਕਿ ਕਾਮਲ ਕਰੀਮ ਹੈਂ ॥ ਕਿ ਰਾਜ਼ਕ ਰਹੀਮ ਹੈਂ ॥੧੫੧॥
Ke Kāmal karīm haiṅ. Ke rāzak rahīm haiṅ. (151)

ਕਿ ਰੋਜ਼ੀ ਦਿਹਿੰਦ ਹੈਂ ॥ ਕਿ ਰਾਜ਼ਕ ਰਹਿੰਦ ਹੈਂ ॥
Ke rozī dihiṅd haiṅ. Ke rāzak rahiṅd haiṅ.

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God has no body and no special name.
He is the Cherisher as well as Destroyer of three worlds.

He cannot be destroyed.
There is none like Him. (147)

He has no son or grandson.
He has neither any enemy nor friend.

He has neither father nor mother.
He has neither any caste nor any dynasty. (148)

He has no relatives or collateral.
He and His depth cannot be measured.

His Light is continuous.
He cannot be defeated and is beyond birth. (149)

Name and style of the verses.
By the grace of God.

His Light is visible.
He is present everywhere.

He is perpetual.
Everyone sings His virtues. (150)

He is most intelligent.
He is the Fountain of all Beauty and Light.

He is most merciful to all.
He takes pity and gives sustenance to all. (151)

He gives food to all.
He can confer salvation.

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ਕਰੀਮੁਲ ਕਮਾਲ ਹੈਂ ॥ ਕਿ ਹੁਸਨੁਲ ਜਮਾਲ ਹੈ ॥੧੫੨॥
Karīmul kamāl haiṅ. Ke husnul jamāl haiṅ. (152)

ਗ਼ਨੀਮੁਲ ਖ਼ਿਰਾਜ ਹੈਂ ॥ ਗ਼ਰੀਬੁਲ ਨਿਵਾਜ਼ ਹੈਂ ॥
Ganīmul khirāj haiṅ. Garibul nivāz haiṅ.

ਹਰੀਫ਼ੁਲ ਸ਼ਿਕੰਨ ਹੈਂ ॥ ਹਿਰਾਸੁਲ ਫ਼ਿਕੰਨ ਹੈਂ ॥੧੫੩॥
Harīful shikaṅn haiṅ. Hirāsul fikaṅn haiṅ. (153)

ਕਲੰਕੰ ਪ੍ਰਣਾਸ ਹੈਂ ॥ ਸਮਸਤੁਲ ਨਿਵਾਸ ਹੈਂ ॥
Kalaṅkaṅg praṇās haiṅ. Samastul nivās haiṅ.

ਅਗੰਜੁਲ ਗ਼ਨੀਮ ਹੈਂ ॥ ਰਜ਼ਾਇਕ ਰਹੀਮ ਹੈਂ ॥੧੫੪॥
Agaṅjul ganīm haiṅ. Razāik rahīm haiṅ. (154)

ਸਮਸਤੁਲ ਜ਼ੁਬਾਂ ਹੈਂ ॥ ਕਿ ਸਾਹਿਬ ਕਿਰਾਂ ਹੈਂ ॥
Samastul zubāṅ haiṅ. Ke sāhib kirāṅ haiṅ.

ਕਿ ਨਰਕੰ ਪ੍ਰਣਾਸ ਹੈਂ ॥ ਬਹਿਸ਼ਤੁਲ ਨਿਵਾਸ ਹੈਂ ॥੧੫੫॥
Ke narkaṅg praṇās haiṅ. Bahishtul nivās haiṅ. (155)

ਕਿ ਸਰਬੁਲ ਗਵੰਨ ਹੈਂ ॥ ਹਮੇਸੁਲ ਰਵੰਨ ਹੈਂ ॥
Ke sarbul gavaṅn haiṅ. Hamesul ravaṅn haiṅ.

ਤਮਾਮੁਲ ਤਮੀਜ਼ ਹੈਂ ॥ ਸਮਸਤੁਲ ਅਜ਼ੀਜ਼ ਹੈਂ ॥੧੫੬॥
Tamāmul tamīz haiṅ. Samastul azīz haiṅ. (156)

ਪਰੰ ਪਰਮ ਈਸ ਹੈਂ ॥ ਸਮਸਤੁਲ ਅਦੀਸ ਹੈਂ ॥
Paraṅg param īs haiṅ. Samastul adīs haiṅ.

ਅਦੇਸੁਲ ਅਲੇਖ ਹੈਂ ॥ ਹਮੇਸੁਲ ਅਭੇਖ ਹੈਂ ॥੧੫੭॥
Adesul alekh haiṅ. Hamesul abhekh haiṅ. (157)

ਜ਼ਮੀਨੁਲ ਜ਼ਮਾਂ ਹੈਂ ॥ ਅਮੀਕੁਲ ਇਮਾਂ ਹੈਂ ॥
Zamīnul zamāṅ haiṅ. Amīkul imāṅ haiṅ.

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He is most bountiful.
He is most beautiful.

(152)

He overpowers enemies.
He is the Cherisher of the poor.

He destroys enemies.
He destroys fear.

(153)

He removes curses.
He lives in all.

Enemy cannot win Him.
He gives sustenance and shows pity.

(154)

God is the tongue of all (speaks within all).
He is most grand.

He can destroy hells.
He resides in heavens.

(155)

He reaches all.
He is the Source of all pleasures.

He keeps all in view.
All love Him.

(156)

He is the Lord of lords.
He is the Lord of all at all time.

He has no particular residence and none can make His portrait.
He has got no particular dress.

(157)

He is present on earth and heaven.
God's mystery (religion) is deep.

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ਕਰੀਮੁਲ ਕਮਾਲ ਹੈਂ ॥ ਕਿ ਜੁਰਅਤਿ ਜਮਾਲ ਹੈਂ ॥੧੫੮॥
Karīmul kamāl haiṅ. Ke jur-at(i) jamāl haiṅ. (158)

ਕਿ ਅਚਲੰ ਪ੍ਰਕਾਸ ਹੈਂ ॥ ਕਿ ਅਮਿਤੋ ਸੁਬਾਸ ਹੈਂ ॥
Ke achlaṅg prakās haiṅ. Ke amito subās haiṅ.

ਕਿ ਅਜਬ ਸਰੂਪ ਹੈਂ ॥ ਕਿ ਅਮਿਤੋ ਬਿਭੂਤ ਹੈਂ ॥੧੫੯॥
Ke ajab sarūp haiṅ. Ke amito bibhūt haiṅ. (159)

ਕਿ ਅਮਿਤੋ ਪਸਾ ਹੈਂ ॥ ਕਿ ਆਤਮ ਪ੍ਰਭਾ ਹੈਂ ॥
Ke amito pasā haiṅ. Ke ātam prabhā haiṅ.

ਕਿ ਅਚਲੰ ਅਨੰਗ ਹੈਂ ॥ ਕਿ ਅਮਿਤੋ ਅਭੰਗ ਹੈਂ ॥੧੬੦॥
Ke achlaṅg anaṅg haiṅ. Ke amito abhaṅg haiṅ. (160)

ਮਧੁਭਾਰ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
MADHUBHĀR CHHAṄD. TAV PRASĀD(I).

ਮੁਨਿ ਮਨਿ ਪ੍ਰਨਾਮ ॥ ਗੁਨਿ ਗਨ ਮੁਦਾਮ ॥
Mun(i) man(i) pranām. Gun(i) gan mudām.

ਅਰਿ ਬਰਿ ਅਗੰਜ ॥ ਹਰਿ ਨਰ ਪ੍ਰਭੰਜ ॥੧੬੧॥
Ar(i) bar(i) agaṅj. Har(i) nar prabhaṅj. (161)

ਅਨ ਗਨ ਪ੍ਰਨਾਮ ॥ ਮੁਨਿ ਮਨਿ ਸਲਾਮ ॥
An gan pranām. Mun(i) man(i) salām.

ਹਰਿ ਨਰ ਅਖੰਡ ॥ ਬਰ ਨਰ ਅਮੰਡ ॥੧੬੨॥
Har(i) nar akhaṅḍ. Bar nar amaṅḍ. (162)

ਅਨਭਵ ਅਨਾਸ ॥ ਮੁਨਿ ਮਨਿ ਪ੍ਰਕਾਸ ॥
Anbhav anās. Mun(i) man(i) prakās.

ਗੁਨਿ ਗਨ ਪ੍ਰਨਾਮ ॥ ਜਲ ਥਲ ਮੁਦਾਮ ॥੧੬੩॥
Gun(i) gan pranām. Jal thal mudām. (163)

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His bounties are wonderful.
He is the embodiment of beauty and boldness. (158)

His Light is perpetual.
His smell is most pleasant.

His beauty is wonderful.
His grandeur is beyond measures. (159)

He spreads everywhere.
He is the Light of all lights.

He is ever steady and has got no body.
He is boundless and imperishable. (160)

Name and style of the verses.
With the grace of God.

Holy saints bow before God with devotion.
He is the Treasure of limitless virtues.

Enemy howsoever strong, cannot win Him.
He is the Lord of all men and can destroy all. (161)

Countless living beings salute God.
Saints worship Him in their minds.

God is the Emperor of mortals.
God is complete in all respects. (162)

Indestructible God is the Fountain of self created knowledge.
God's Light shines within the saints.

Salutations to God, Who has countless virtues.
Salutations to God, Who is ever present in water and on land. (163)

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ਅਨਛਿੱਜ ਅੰਗ ॥ ਆਸਨ ਅਭੰਗ ॥
Anchhijj aṅg. Āsan abhaṅg.

ਉਪਮਾ ਅਪਾਰ ॥ ਗਤਿ ਮਿਤਿ ਉਦਾਰ ॥੧੬੪॥
Upmā apār. Gat(i) mit(i) udār. (164)

ਜਲ ਥਲ ਅਮੰਡ ॥ ਦਿਸ ਵਿਸ ਅਭੰਡ ॥
Jal thal amaṇḍ. Dis vis abhaṇḍ.

ਜਲ ਥਲ ਮਹੰਤ ॥ ਦਿਸ ਵਿਸ ਬਿਅੰਤ ॥੧੬੫॥
Jal thal mahaṅt. Dis vis beaṅt. (165)

ਅਨਭਵ ਅਨਾਸ ॥ ਧ੍ਰਿਤ ਧਰ ਧੁਰਾਸ ॥
Anbhav anās. Dhrit dhar dhurās.

ਆਜਾਨ ਬਾਹੁ ॥ ਏਕੈ ਸਦਾਹੁ ॥੧੬੬॥
Ājān bāh(u). Ekai sadāh(u). (166)

ਓਅੰਕਾਰ ਆਦਿ ॥ ਕਥਨੀ ਅਨਾਦਿ ॥
Oṅkār ād(i). Kathnī anād(i).

ਖਲ ਖੰਡ ਖਿਆਲ ॥ ਗੁਰਬਰ ਅਕਾਲ ॥੧੬੭॥
Khal khaṇḍ khiāl. Gurbar Akāl. (167)

ਘਰਿ ਘਰਿ ਪ੍ਰਨਾਮ ॥ ਚਿਤ ਚਰਨ ਨਾਮ ॥
Ghar(i) ghar(i) pranām. Chit charan nām.

ਅਨਛਿੱਜ ਗਾਤ ॥ ਆਜਿਜ ਨ ਬਾਤ ॥੧੬੮॥
Anchhijj gāt. Ājij na bāt. (168)

ਅਨਝੰਝ ਗਾਤ ॥ ਅਨਰੰਜ ਬਾਤ ॥
Anjhaṅjh gāt. Anraṅj bāt.

ਅਨਟੁਟ ਭੰਡਾਰ ॥ ਅਨਠਟ ਅਪਾਰ ॥੧੬੯॥
Aṇṭuṭ bhaṇḍār. Aṇṭhaṭ apār. (169)

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God never becomes old.
God's seat is perpetual.

None is equal to God.
None can describe the greatness of God. (164)

God, the most beautiful, is present in waters and on lands.
God is present in every nook and corner, free from slander.

God is Supreme on lands and seas.
God is present in countless forms on all sides. (165)

Indestructible God is the Fountain of self created knowledge.
God is the Lord of all on the earth.

God is the only Controller of means of creation.
God is ever only One. (166)

God is present without change everywhere.
None can know God's origin through discourses.

God destroys mean enemies in an instant.
God is most powerful and immortal. (167)

God is respected in every house.
God's holy feet and name reside within every heart.

God's body never becomes old.
God does not depend on anybody for anything. (168)

God is ever steady.
God's acts are free from anger.

God's stores are inexhaustible.
Limitless God has not been created by anybody. (169)

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ਆਡੀਠ ਧਰਮ ॥ ਅਤਿ ਢੀਠ ਕਰਮ ॥
Āḍiṭh dharam. At(i) ḍhiṭh karam.

ਅਣਬ੍ਰਣ ਅਨੰਤ ॥ ਦਾਤਾ ਮਹੰਤ ॥੧੭੦॥
Aṇbraṇ anaṅt. Dātā mahaṅt. (170)

ਹਰਿਬੋਲਮਨਾ ਛੰਦ ॥ ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥
HAR(I)-BOL-MANĀ CHHAṄD. TAV PRASĀD(I).

ਕਰੁਣਾਲਯ ਹੈਂ ॥ ਅਰਿ ਘਾਲਯ ਹੈਂ ॥
Karuṇālya haiṅ. Ar(i) ghālya haiṅ.

ਖਲ ਖੰਡਨ ਹੈਂ ॥ ਮਹਿ ਮੰਡਨ ਹੈਂ ॥੧੭੧॥
Khal khaṅḍan haiṅ. Maih maṅḍan haiṅ. (171)

ਜਗਤੇਸ੍ਵਰ ਹੈਂ ॥ ਪਰਮੇਸ੍ਵਰ ਹੈਂ ॥
Jagtesvar haiṅ. Parmesvar haiṅ.

ਕਲਿ ਕਾਰਣ ਹੈਂ ॥ ਸਰਬ ਉਬਾਰਣ ਹੈਂ ॥੧੭੨॥
Kal(i) kāraṇ haiṅ. Sarab ubāraṇ haiṅ. (172)

ਧ੍ਰਿਤ ਕੇ ਧ੍ਰਣ ਹੈਂ ॥ ਜਗ ਕੇ ਕ੍ਰਣ ਹੈਂ ॥
Dhrit ke dhraṇ haiṅ. Jag ke kraṇ haiṅ.

ਮਨ ਮਾਨਿਯ ਹੈਂ ॥ ਜਗ ਜਾਨਿਯ ਹੈਂ ॥੧੭੩॥
Man māniya haiṅ. Jag jāniya haiṅ. (173)

ਸਰਬੰ ਭਰ ਹੈਂ ॥ ਸਰਬੰ ਕਰ ਹੈਂ ॥
Sarbaṅg bhar haiṅ. Sarbaṅg kar haiṅ.

ਸਰਬ ਪਾਸਿਯ ਹੈਂ ॥ ਸਰਬ ਨਾਸਿਯ ਹੈਂ ॥੧੭੪॥
Sarab pāsiya haiṅ. Sarab nāsiya haiṅ. (174)

ਕਰੁਣਾਕਰ ਹੈਂ ॥ ਬਿਸ੍ਵੰਭਰ ਹੈਂ ॥
Karuṇākar haiṅ. Bisvaṅbhar haiṅ.

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Jap(u) Sahib English Translation
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Working of God's Laws cannot be perceived.
God's works are performed fearlessly.

None can injure Limitless God.
God is the biggest Donor. (170)

Name and style of the verses.
With the grace of God.

God is the Home of mercy.
God is the Destroyer of enemies.

God is the Killer of evil doers.
God gives beauty to earth. (171)

God is the Owner of the universe.
God is the Supreme Master of all.

Wars start at the command of God.
God saves all. (172)

God is the Support of earth.
God is the Maker of universe.

All worship God in their hearts.
All try to know God. (173)

God nourishes all.
God creates all.

God is close to all.
God destroys all. (174)

God is the Fountain of pity.
God nurses the world.

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ਸਰਬੇਸ੍ਵਰ ਹੈਂ ॥ ਜਗਤੇਸ੍ਵਰ ਹੈਂ ॥੧੭੫॥
Sarbesvar haiṅ. Jagtesvar haiṅ. (175)

ਬ੍ਰਹਮੰਡਸ ਹੈਂ ॥ ਖਲ ਖੰਡਸ ਹੈਂ ॥
Brahmaṅḍas haiṅ. Khal khaṅḍas haiṅ.

ਪਰ ਤੇ ਪਰ ਹੈਂ ॥ ਕਰੁਣਾਕਰ ਹੈਂ ॥੧੭੬॥
Par te par haiṅ. Karuṇākar haiṅ. (176)

ਅਜਪਾ ਜਪ ਹੈਂ ॥ ਅਥਪਾ ਥਪ ਹੈਂ ॥
Ajapā jap haiṅ. Athapā thap haiṅ.

ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ ॥ ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ ॥੧੭੭॥
Akritā krit haiṅ. Amritā mrit haiṅ. (177)

ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ ॥ ਕਰੁਣਾ ਕ੍ਰਿਤ ਹੈਂ ॥
Amritā mrit haiṅ. Karuṇā krit haiṅ.

ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ ॥ ਧਰਣੀ ਧ੍ਰਿਤ ਹੈਂ ॥੧੭੮॥
Akritā krit haiṅ. Dharṇī dhrit haiṅ. (178)

ਅਮਿਤੇਸ੍ਵਰ ਹੈਂ ॥ ਪਰਮੇਸ੍ਵਰ ਹੈਂ ॥
Amitesvar haiṅ. Parmesvar haiṅ.

ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ ॥ ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ ॥੧੭੯॥
Akritā krit haiṅ. Amritā mrit haiṅ. (179)

ਅਜਬਾ ਕ੍ਰਿਤ ਹੈਂ ॥ ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ ॥
Ajbā krit haiṅ. Amritā mrit haiṅ.

ਨਰ ਨਾਇਕ ਹੈਂ ॥ ਖਲ ਘਾਇਕ ਹੈਂ ॥੧੮੦॥
Nar nāik haiṅ. Khal ghāik haiṅ. (180)

ਬਿਸ੍ਵੰਭਰ ਹੈਂ ॥ ਕਰੁਣਾਲਯ ਹੈਂ ॥
Bisvaṅbhar haiṅ. Karuṇālya haiṅ.

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God is the Master of all.
God is the Owner of the universe. (175)

God is the Lord of the universe.
God is the Destroyer of enemies.

God is the biggest of all.
God is the Fountain of pity. (176)

God cannot be controlled by charms.
God cannot be installed as object of worship in temples.

God's statue cannot be made.
God is ever immortal and is the Fountain of Nectar. (177)

God is ever immortal and is the Fountain of Nectar.
God is the Fountain of mercy.

God's image cannot be made.
God is the Supporter of earth. (178)

God is the Owner of Nectar.
God is the biggest Lord of all.

God's image cannot be made.
God is ever Immortal and is the Fountain of Nectar. (179)

God's form is wonderful.
God is ever Immortal and is the Fountain of Nectar.

God is the Master of men.
God is the Destroyer of enemies. (180)

God nurses the world.
God is the Home of mercy.

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ਨ੍ਰਿਪ ਨਾਇਕ ਹੈਂ ॥ ਸਰਬ ਪਾਇਕ ਹੈਂ ॥੧੮੧॥
Nrip nāik haiṅ. Sarab pāik haiṅ. (181)

ਭਵ ਭੰਜਨ ਹੈਂ ॥ ਅਰਿ ਗੰਜਨ ਹੈਂ ॥
Bhav bhaṅjan haiṅ. Ar(i) gaṅjan haiṅ.

ਰਿਪੁ ਤਾਪਨ ਹੈਂ ॥ ਜਪੁ ਜਾਪਨ ਹੈਂ ॥੧੮੨॥
Rip(u) tāpan haiṅ. Jap(u) jāpan haiṅ. (182)

ਅਕਲੰ ਕ੍ਰਿਤ ਹੈਂ ॥ ਸਰਬਾ ਕ੍ਰਿਤ ਹੈਂ ॥
Aklaṅg krit haiṅ. Sarbā krit haiṅ.

ਕਰਤਾ ਕਰ ਹੈਂ ॥ ਹਰਤਾ ਹਰਿ ਹੈਂ ॥੧੮੩॥
Kartā kar haiṅ. Hartā har(i) haiṅ. (183)

ਪਰਮਾਤਮ ਹੈਂ ॥ ਸਰਬਾਤਮ ਹੈਂ ॥
Parmātam haiṅ. Sarbātam haiṅ.

ਆਤਮ ਬਸ ਹੈਂ ॥ ਜਸ ਕੇ ਜਸ ਹੈਂ ॥੧੮੪॥
Ātam bas haiṅ. Jas ke jas haiṅ. (184)

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥
BHUJAṄG PRAYĀT CHHAṄD.

ਨਮੋ ਸੂਰਜ ਸੂਰਜੇ, ਨਮੋ ਚੰਦ੍ ਚੰਦ੍ਰੇ ॥
Namo sūraj sūrje, namo chaṅdr chaṅdre.

ਨਮੋ ਰਾਜ ਰਾਜੇ, ਨਮੋ ਇੰਦ੍ ਇੰਦ੍ਰੇ ॥
Namo rāj rāje, namo Iṅdr iṅdre.

ਨਮੋ ਅੰਧਕਾਰੇ, ਨਮੋ ਤੇਜ ਤੇਜੇ ॥
Namo aṅdhkāre, namo tej teje.

ਨਮੋ ਬ੍ਰਿੰਦ ਬ੍ਰਿੰਦੇ, ਨਮੋ ਬੀਜ ਬੀਜੇ ॥੧੮੫॥
Namo briṅd briṅde, namo bīj bīje. (185)

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God is the Master of kings.
God is the Protector of all. (181)

God destroys the fetters of transmigration.
God conquers enemies.

God teaches lesson to enemies.
God makes others to repeat His name. (182)

God is free from blemishes.
God is complete in every respect.

God is the Creator of Brahmā.
God is the Destroyer of Shivā. (183)

God is the Primal Soul.
All souls originate from God's Soul.

God is the Controller of Himself.
God's glory surpasses all glories. (184)

Name and style of the verses.

Salutations to God, Who gives Light to the sun and moon.

Salutations to God, Who is the King of Indra.

Salutations to God, Who creates pitch darkness and also most brilliant light.

Salutations to God, Who is the biggest of all the groups of living beings and Who is the most subtile. (185)

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ਨਮੋ ਰਾਜਸੰ ਤਾਮਸੰ ਸਾਤ ਰੂਪੇ ॥
Namo rājsaṅg tāmsaṅg sāt rūpe.

ਨਮੋ ਪਰਮ ਤੱਤੰ ਅਤੱਤੰ ਸਰੂਪੇ ॥
Namo param tattaṅg atattaṅg sarūpe.

ਨਮੋ ਜੋਗ ਜੋਗੇ, ਨਮੋ ਗਿਆਨ ਗਿਆਨੇ ॥
Namo jog joge, namo giān giāne.

ਨਮੋ ਮੰਤ੍ਰ ਮੰਤ੍ਰੇ, ਨਮੋ ਧਿਆਨ ਧਿਆਨੇ ॥੧੮੬॥
Namo maṅtr maṅtre, namo dhiān dhiāne. (186)

ਨਮੋ ਜੁਧ ਜੁਧੇ, ਨਮੋ ਗਿਆਨ ਗਿਆਨੇ ॥
Namo judh judhe, namo giān giāne.

ਨਮੋ ਭੋਜ ਭੋਜੇ, ਨਮੋ ਪਾਨ ਪਾਨੇ ॥
Namo bhoj bhoje, namo pān pāne.

ਨਮੋ ਕਲਹ ਕਰਤਾ, ਨਮੋ ਸਾਂਤ ਰੂਪੇ ॥
Namo kalah kartā, namo sāṅt rūpe.

ਨਮੋ ਇੰਦ੍ ਇੰਦ੍ਰੇ, ਅਨਾਦੰ ਬਿਭੂਤੇ ॥੧੮੭॥
Namo Iṅdr iṅdre, anādaṅg bibhūte. (187)

ਕਲੰਕਾਰ ਰੂਪੇ, ਅਲੰਕਾਰ ਅਲੰਕੇ ॥
Kalaṅkār rūpe, alaṅkār alaṅke.

ਨਮੋ ਆਸ ਆਸੇ, ਨਮੋ ਬਾਂਕ ਬੰਕੇ ॥
Namo ās āse, namo bāṅk baṅke.

ਅਭੰਗੀ ਸਰੂਪੇ, ਅਨੰਗੀ ਅਨਾਮੇ ॥
Abhaṅgī sarūpe, anaṅgī anāme.

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Salutations to God, Who has created the quality, called Rajo guṇ (from which worldly love and pride originate); the quality, called Tamo guṇ (from which the darkness of mind originates) and the quality, called the Sato guṇ (from which peace originates).

Salutations to God, Who is the Primal Soul and is above the five elements.

Salutations to God, Who is the Fountain of all yogās and knowledge.

Salutations to God, Who is the biggest charm and magic and Whose meditation is the highest form of meditation. (186)

Salutations to God, Who conquers enemies in war, and Who is the Fountain of the highest knowledge.

Salutations to God, Who infuses energy in food and drinking water, for preserving bodies.

Salutations to God, under Whose command, disputes arise and then He brings peace.

Salutations to God, Who is the King of gods and source of whose grandeur is unknown. (187)

Salutations to God, Who is flawless and Who gives beauty to beautiful things.

Salutations to God, the Fulfiller of hopes, Who is most beautiful.

God has no body, is indestructible and His names are many.

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ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਲੇ ਅਨੰਗੀ ਅਕਾਮੇ ॥੧੮੮॥
Tribhaṅgī trikāle, anaṅgī akāme. (188)

ਏਕ ਅਛਰੀ ਛੰਦ ॥
EK ACHHARĪ CHHAṆD.

ਅਜੈ ॥ ਅਲੈ ॥ ਅਭੈ ॥ ਅਬੈ ॥੧੮੯॥
Ajai. Alai. Abhai. Abai. (189)

ਅਭੂ ॥ ਅਜੂ ॥ ਅਨਾਸ ॥ ਅਕਾਸ ॥੧੯੦॥
Abhū. Ajū. Anās. Akās. (190)

ਅਗੰਜ ॥ ਅਭੰਜ ॥ ਅਲੱਖ ॥ ਅਭੱਖ ॥੧੯੧॥
Agaṅj. Abhaṅj. Alakkh. Abhakkh. (191)

ਅਕਾਲ ॥ ਦਿਆਲ ॥ ਅਲੇਖ ॥ ਅਭੇਖ ॥੧੯੨॥
Akāl. Diāl. Alekh. Abhekh. (192)

ਅਨਾਮ ॥ ਅਕਾਮ ॥ ਅਗਾਹ ॥ ਅਢਾਹ ॥੧੯੩॥
Anām. Akām. Agāh. Aḍhāh. (193)

ਅਨਾਥੇ ॥ ਪ੍ਰਮਾਥੇ ॥ ਅਜੋਨੀ ॥ ਅਮੋਨੀ ॥੧੯੪॥
Anāthe. Pramāthe. Ajonī. Amonī. (194)

ਨ ਰਾਗੇ ॥ ਨ ਰੰਗੇ ॥ ਨ ਰੂਪੇ ॥ ਨ ਰੇਖੇ ॥੧੯੫॥
Na rāge. Na raṅge. Na rūpe. Na rekhe. (195)

ਅਕਰਮੰ ॥ ਅਭਰਮੰ ॥ ਅਗੰਜੇ ॥ ਅਲੇਖੇ ॥੧੯੬॥
Akarmaṅg. Abharmaṅg. Agaṅje. Alekhe. (196)

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥
BHUJAṄG PRAYĀT CHHAND.

ਨਮਸਤੁਲ ਪ੍ਰਣਾਮੇ, ਸਮਸਤੁਲ ਪ੍ਰਣਾਸੇ ॥
Namastul praṇāme, samastul praṇāse.

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God can destroy the sky, the earth and the nether worlds; His existence is perpetual and He is without body or desires. (188)

Name and style of the verses.

God is Invincible. God is Indestructible.
God is Fearless. God is Immortal. (189)

God was never born. God is Perpetual.
God is Indestructible. God pervades everywhere. (190)

God is Invincible. God is Impartible.
God cannot be seen. God has no hunger wants. (191)

God is Immortal. God is the Home of mercy.
God's portrait cannot be drawn. God has no dress. (192)

God has no particular name. God has no desires.
God is Unfathomable. God cannot be damaged. (193)

God has no master. God can destroy all.
God is free from births and deaths. God does not observe silence.(194)

God is above love. God has no colour.
God has no form. God has no quoit. (195)

God is above bad or good deeds. God is free from doubts.
God cannot be conquered. None can draw picture of God. (196)

Name and style of the verses.

Salutations to Respected God, Who is the Destroyer of all.

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ਅਗੰਜੁਲ ਅਨਾਮੇ, ਸਮਸਤੁਲ ਨਿਵਾਸੇ ॥
Agaṅjul anāme, samastul nivāse.

ਨ੍ਰਿਕਾਮੰ ਬਿਭੂਤੇ, ਸਮਸਤੁਲ ਸਰੂਪੇ ॥
Nrikāmaṅg bibhūte, samastul sarūpe.

ਕੁਕਰਮੰ ਪ੍ਰਣਾਸੀ, ਸੁਧਰਮੰ ਬਿਭੂਤੇ ॥੧੯੭॥ (197)
Kukarmaṅg praṇāsī, sudharmaṅg bibhūte.

ਸਦਾ ਸੱਚਿਦਾਨੰਦ ਸੱਤ੍ਰੰ ਪ੍ਰਣਾਸੀ ॥
Sadā sacch(i)dā-naṅd sattraṅg praṇāsī.

ਕਰੀਮੁਲ ਕੁਨਿੰਦਾ, ਸਮਸਤੁਲ ਨਿਵਾਸੀ ॥
Karīmul kuniṅdā, samastul nivāsī.

ਅਜਾਇਬ ਬਿਭੂਤੇ ਗਜਾਇਬ ਗਨੀਮੇ ॥
Ajāib bibhūte gajāib ganīme.

ਹਰੀਅੰ ਕਰੀਅੰ ਕਰੀਮੁਲ ਰਹੀਮੇ ॥੧੯੮॥ (198)
Harīaṅg karīaṅg karīmul rahīme.

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਰਤੀ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਭੁਗਤੇ ॥
Chattr chakkr vartī, chattr chakkr bhugte.

ਸੁਯੰਭਵ ਸੁਭੰ ਸਰਬਦਾ ਸਰਬ ਜੁਗਤੇ ॥
Suyaṅbhav subhaṅg sarab-dā sarab jugte.

ਦੁਕਾਲੰ ਪ੍ਰਣਾਸੀ ਦਿਆਲੰ ਸਰੂਪੇ ॥
Dukālaṅg praṇāsī diālaṅg sarūpe.

ਸਦਾ ਅੰਗ ਸੰਗੇ ਅਭੰਗੰ ਬਿਭੂਤੇ ॥੧੯੯॥ (199)
Sadā aṅg saṅge abhaṅgaṅg bibhūte.

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Salutations to God, Who is Invincible, Who has no particular name and Who lives in all living beings.

Salutations to God, Whose grandeur is unaffected by any desire and Whose form can be seen in all living beings.

God is the Destroyer of sins and His works are regulated according to His Laws. (197)

God is the living source of knowledge and joy, and kills the foes.

God bestows favours, creates and resides in all.

God's grandeur is wonderful and He can cause havoc on foes.

God can destroy and create; and can confer gifts and pity on all. (198)

God is present on all sides and by His Order controls all the world.

God's Light is automatic; He is beautiful and is ever present in all living beings.

God destroys the pains of births and deaths, and is the embodiment of mercy.

God is present with all and His grandeur will never vanish. (199)

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ਸਵੱਯੇ SAVAIYE

and

ਚੌਪਈ CHAUPAĪ

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ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹ ॥ ਪਾ: ੧੦॥
Ik Oṅkār Vāhegurū jī kī Fatah. Pātsāhī 10 (Dasvīṅ).

ਤ੍ਵ ਪ੍ਰਸਾਦਿ ਸਵੱਯੇ
TAV PRASĀD(I) SAVAIYE

ਸ੍ਰਾਵਗ ਸੁੱਧ ਸਮੂਹ ਸਿਧਾਨ ਕੇ, ਦੇਖਿ ਫਿਰਿਓ ਘਰ ਜੋਗ ਜਤੀ ਕੇ ॥
Srāvag suddh samūh sidhān ke, dekh(i) phirio ghar jog jatī ke.

ਸੂਰ ਸੁਰਾਰਦਨ ਸੁੱਧ ਸੁਧਾਦਿਕ, ਸੰਤ ਸਮੂਹ ਅਨੇਕ ਮਤੀ ਕੇ ॥
Sūr surārdan suddh sudhādik, sant samūh anek matī ke.

ਸਾਰੇ ਹੀ ਦੇਸ ਕੋ ਦੇਖਿ ਰਹਿਓ ਮਤ, ਕੋਊ ਨ ਦੇਖੀਅਤ ਪ੍ਰਾਨਪਤੀ ਕੇ ॥
Sāre hī des ko dekh(i) rahio mat, koū na dekhīat Prānpatī ke.

ਸ੍ਰੀ ਭਗਵਾਨ ਕੀ ਭਾਇ ਕ੍ਰਿਪਾ ਹੂ ਤੇ, ਏਕ ਰਤੀ ਬਿਨੁ ਏਕ ਰਤੀ ਕੇ ॥੧॥
Srī Bhagvān kī bhāe kripā hū te, ek ratī bin(u) ek ratī ke. (1)

ਮਾਤੇ ਮਤੰਗ ਜਰੇ ਜਰ ਸੰਗ, ਅਨੂਪ ਉਤੰਗ ਸੁਰੰਗ ਸਵਾਰੇ ॥
Māte matańg jare jar sańg, anūp utańg surańg savāre.

ਕੋਟਿ ਤੁਰੰਗ ਕੁਰੰਗ ਸੇ ਕੂਦਤ, ਪਉਨ ਕੇ ਗਉਨ ਕੌ ਜਾਤ ਨਿਵਾਰੇ ॥
Kot(i) turańg kurańg se kūdat, paun ke gaun kau jāt nivāre.

ਭਾਰੀ ਭੁਜਾਨ ਕੇ ਭੂਪ ਭਲੀ ਬਿਧਿ ਨਿਆਵਤ ਸੀਸ ਨ ਜਾਤ ਬਿਚਾਰੇ ॥
Bhārī bhujān ke bhūp bhalī bidh(i) niāvat sīs na jāt bichāre

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God is One. Victory is of God. The Tenth Satgurū.

With the grace of God.
Name of the Bāṇī.

I have seen many abodes, where groups of Sarogis, Sudhs, Sidhs, Yogīs and Jains reside.

[Sarogis are a sect of Jains, Sudhs are those who remain clean, while Sidhs are those, who possess occult powers].

(I have also seen) various groups of the brave men and demons, gods who drink nectar, and other saints, belonging to various sects.

I have noticed (religions of) different countries, but none seems to be (the religion) of (preaching worship of) the Creator (by which the soul becomes His slave).

All these are worthless, if these men do not earn the kind Glance and Love of God and faith in Him. (1)

(If some emperors possess) tall incomparable elephants painted in bright colours, adorned with golden trapping.

(If they were to own) millions of horses, capable of fleeting at a speed greater than that of wind and bounding like deer;

If countless kings, having large and strong arms (big power) (were to visit such emperors) and were to stoop low and bow (before them);

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ਏਤੇ ਭਏ ਤੁ ਕਹਾ ਭਏ ਭੂਪਤਿ, ਅੰਤ ਕੌ ਨਾਂਗੇ ਹੀ ਪਾਂਇ ਪਧਾਰੇ ॥੨॥
Ete bhae tu kahā bhae bhūpat(i), aṅt kau nāṅge hī pāṅe padhāre. (2)

ਜੀਤ ਫਿਰੈ ਸਭ ਦੇਸ ਦਿਸਾਨ ਕੋ, ਬਾਜਤ ਢੋਲ ਮ੍ਰਿਦੰਗ ਨਗਾਰੇ ॥
Jīt phirai sabh des disān ko, bājat ḍhol mridaṅg nagāre.

ਗੁੰਜਤ ਗੂੜ ਗਜਾਨ ਕੇ ਸੁੰਦਰ, ਹਿੰਸਤ ਹੈਂ ਹਯਰਾਜ ਹਜਾਰੇ ॥
Guṅjat gūṛ gajān ke suṅdar, hiṅsat haiṅ hayrāj hajāre.

ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਕੇ ਭੂਪਤਿ, ਕਉਨੁ ਗਨੈ ਨਹੀਂ ਜਾਤ ਬਿਚਾਰੇ ॥
Bhūt bhavikkh bhavān ke bhūpat(i), kaun(u) ganai nahiṅ jāt bichāre.

ਸ੍ਰੀ ਪਤਿ ਸ੍ਰੀ ਭਗਵਾਨ ਭਜੇ ਬਿਨੁ, ਅੰਤ ਕਉ ਅੰਤ ਕੇ ਧਾਮ ਸਿਧਾਰੇ ॥੩॥
Srī pat(i) Srī Bhagwān bhaje bin(u), aṅt kau aṅt ke dhām sidhāre. (3)

ਤੀਰਥ ਨਾਨ ਦਇਆ ਦਮ ਦਾਨ, ਸੁ ਸੰਜਮ ਨੇਮ ਅਨੇਕ ਬਿਸੇਖੇ ॥
Tīrath nān dayā dam dān, su sanjam nem anek bisekhe.

ਬੇਦ ਪੁਰਾਨ ਕਤੇਬ ਕੁਰਾਨ, ਜਮੀਨ ਜਮਾਨ ਸਬਾਨ ਕੇ ਪੇਖੇ ॥
Bed Purān Kateb Kurān Jamīn Jamān sabān ke pekhe.

ਪਉਨ ਅਹਾਰ ਜਤੀ ਜਤ ਧਾਰ, ਸਬੈ ਸੁ ਬਿਚਾਰ ਹਜਾਰ ਕ ਦੇਖੇ ॥
Paun ahār jatī jat dhār, sabai su bichār hajār-k dekhe.

ਸ੍ਰੀ ਭਗਵਾਨ ਭਜੇ ਬਿਨੁ ਭੂਪਤਿ, ਏਕ ਰਤੀ ਬਿਨੁ ਏਕ ਨ ਲੇਖੇ ॥੪॥
Srī Bhagwān bhaje bin(u) bhūpat(i), ek ratī bin(u) ek na lekhe (4)

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What matters if such like powerful emperors exist (or existed)? Because they depart bare-footed in the end (to the next world). (2)

If (such emperors) were to march and conquer all the countries beating all kinds of drums;

If (in their stables) herds of (many) beautiful elephants were to trumpet loudly and if thousands of horses of royal breed were to neigh (there);

Although (such like) emperors whether past, present or future, cannot be counted by anyone;

(Yet) without worshipping the Name of God; they must go to their final home (of death) empty handed. (3)

(Men) may take baths at places of pilgrimage, exercise acts of mercy, control their passions, perform acts of charity, practise continence and perform many more special rituals;

(Men) may study the Vedās, the Purāns, the Holy Qurān and other books of the religions of all times, countries and places;

(Men) may live only on the air and practise continence and thousands of such other rituals and ceremonies;

Even then all (these) methods are worthless and of no account, without the meditation upon and Love for God. (4)

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ਸੁੱਧ ਸਿਪਾਹ ਦੁਰੰਤ ਦੁਬਾਹ, ਸੁ ਸਾਜਿ ਸਨਾਹ ਦੁਰਜਾਨ ਦਲੈਂਗੇ ॥
Suddh sipāh durant dubāh, su sāj(i) sanāh durjān dalainge.

ਭਾਰੀ ਗੁਮਾਨ ਭਰੇ ਮਨ ਮੈਂ, ਕਰ ਪਰਬਤ ਪੰਖ ਹਲੇ ਨ ਹਲੈਂਗੇ ॥
Bhārī gumān bhare man maiṅ, kar parbat paṅkh hale na halainge.

ਤੋਰਿ ਅਰੀਨ ਮਰੋਰਿ ਮਵਾਸਨ, ਮਾਤੇ ਮਤੰਗਨ ਮਾਨ ਮਲੈਂਗੇ ॥
Tor(i) arīn maror(i) mavāsan, māte mataṅgan mān malainge.

ਸ੍ਰੀ ਪਤਿ ਸ੍ਰੀ ਭਗਵਾਨ ਕ੍ਰਿਪਾ ਬਿਨੁ, ਤਿਆਗਿ ਜਹਾਨੁ ਨਿਦਾਨ ਚਲੈਂਗੇ ॥੫॥
Srī pat(i) srī Bhagwān kripā bin(u), tiāg(i) jahān(u) nidān chalainge. (5)

ਬੀਰ ਅਪਾਰ ਬਡੇ ਬਰਿਆਰ, ਅਬਿਚਾਰਹਿ ਸਾਰ ਕੀ ਧਾਰ ਭਛੱਯਾ ॥
Bīr apār baḍe bariār, abichāreh sār kī dhār bhachhayyā.

ਤੋਰਤ ਦੇਸ ਮਲਿੰਦ ਮਵਾਸਨ, ਮਾਤੇ ਗਜਾਨ ਕੇ ਮਾਨ ਮਲੱਯਾ ॥
Torat des malind mavāsan, māte gajān ke mān malayyā.

ਗਾੜ੍ਹੇ ਗੜ੍ਹਾਨ ਕੇ ਤੋੜਨਹਾਰ, ਸੁ ਬਾਤਨ ਹੀ ਚਕ ਚਾਰ ਲਵੱਯਾ ॥
Gāṛhe gaṛhān ke toṛan-hār, su bātan hī chak chār lavayyā.

ਸਾਹਿਬੁ ਸ੍ਰੀ ਸਭ ਕੋ ਸਿਰਨਾਇਕ, ਜਾਚਕ ਅਨੇਕ ਸੁ ਏਕ ਦਿਵੱਯਾ ॥੬॥
Sāhib(u) srī sabh ko sir-nāik, jāchak anek su ek divayyā. (6)

ਦਾਨਵ ਦੇਵ ਫਨਿੰਦ ਨਿਸਾਚਰ, ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਜਪੈਂਗੇ ॥
Dānav dev phaniṅd nisāchar bhūt bhavikkh bhavān japainge.

ਜੀਵ ਜਿਤੇ ਜਲ ਮੈ ਥਲ ਮੈ, ਪਲ ਹੀ ਪਲ ਮੈ ਸਭ ਥਾਪ ਥਪੈਂਗੇ ॥
Jiv jite jal mai thal mai, pal hī pal mai sabh thāp thapainge.

ਪੁੰਨ ਪ੍ਰਤਾਪਨ ਬਾਢ ਜੈਤ ਧੁਨ, ਪਾਪਨ ਕੇ ਬਹੁ ਪੁੰਜ ਖਪੈਂਗੇ ॥
Puṅn pratāpan bāḍh jait dhun, pāpan ke bahu puṅj khapainge.

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(If there were) fully trained, powerful and unconquerable soldiers, wearing coats of mail, and capable of crushing the enemies;

If they possess ego in their minds that (they would never leave the battle-field) although it might be possible for the mountains to leave their site after procuring wings;

(If they could) break into pieces the revolting enemies and twist their necks and smash the pride of even the furious elephants;

(Yet) without receiving the kind Glance of God, (such warriors) will leave this world in the end (empty handed). (5)

(If there were) countless brave soldiers, capable of facing the edge of the sword without hesitation;

(If there were) to conquer many countries and subjugate the rebels and crush the furious elephants;

(If they could) capture powerful forts and win the whole world simply by giving threats;

(Yet all this is useless); God alone is the Giver and the Commander of all, (who stand at God's Door as beggars). (6)

Demons, gods, king cobra and sprites have been repeating (God's Name) in the past, repeat now and would be repeating in the future.

God can create in a moment all living beings on the land and in the water.

They earn congratulations, loud praises and glories as the result of their noble and virtuous deeds, which will destroy heaps of (their past) sinful deeds.

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ਸਾਧ ਸਮੂਹ ਪ੍ਰਸੰਨ ਫਿਰੈ ਜਗ, ਸੱਤ੍ ਸਭੈ ਅਵਲੋਕ ਚਪੈਂਗ ॥ ੭॥
Sādh samūh prasaṅn phirai jag, sattr sabhai avlok chapaiṅge.(7)

ਮਾਨਵ ਇੰਦ੍ ਗਜਿੰਦ੍ ਨਰਾਧਪ, ਜੌਨ ਤ੍ਰਿਲੋਕ ਕੋ ਰਾਜ ਕਰੈਂਗੇ ॥
Mānav Iṅdr Gajiṅdr narādhap, jaun trilok ko rāj karaiṅge.

ਕੋਟਿ ਸਨਾਨ ਗਜਾਦਿਕ ਦਾਨ, ਅਨੇਕ ਸੁਅੰਬਰ ਸਾਜ ਬਰੈਂਗੇ ॥
Koṭ(i) snān gajādik dān, anek suaṅbar sāj baraiṅge.

ਬ੍ਰਹਮ ਮਹੇਸਰ ਬਿਸਨ ਸਚੀਪਤਿ, ਅੰਤ ਫਸੇ ਜਮ ਫਾਸ ਪਰੈਂਗੇ ॥
Brahm Mahesar Bisan Sachīpat(i), aṅt phase jam phās paraiṅge.

ਜੇ ਨਰ ਸ੍ਰੀ ਪਤਿ ਕੇ ਪ੍ਰਸ ਹੈਂ ਪਗ, ਤੇ ਨਰ ਫੇਰ ਨ ਦੇਹ ਧਰੈਂਗੇ ॥ ੮॥
Je nar Srī pat(i) ke pras haiṅ pag, te nar pher na deh dharaiṅge. (8)

ਕਹਾ ਭਯੋ ਜੋ ਦੋਊ ਲੋਚਨ ਮੂੰਦ ਕੈ, ਬੈਠਿ ਰਹਿਓ ਬਕ ਧਿਆਨ ਲਗਾਇਓ ॥
Kahā bhayo jo doū lochan mūṅd kai, baiṭh(i) rahio bak dhiān lagāeo.

ਨ੍ਹਾਤ ਫਿਰਿਓ ਲੀਏ ਸਾਤ ਸਮੁੰਦ੍ਰਨ ਲੋਕ ਗਯੋ ਪਰਲੋਕ ਗਵਾਇਓ ॥
Nhāt phirio līe sāt samuṅdran, lok gayo parlok gavāio.

ਬਾਸ ਕੀਓ ਬਿਖਿਆਨ ਸੋ ਬੈਠ ਕੈ, ਐਸੇ ਹੀ ਐਸੇ ਸੁ ਬੈਸ ਬਿਤਾਇਓ ॥
Bās kīo bikhiān so baiṭh kai, aise hī aise su bais bitāio.

ਸਾਚੁ ਕਹੌਂ ਸੁਨ ਲੇਹੁ ਸਭੈ, ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ॥ ੯॥
Sāch(u) kahoṅ sun leh(u) sabhai, jin prem kīo tin hī Prabh pāio. (9)

ਕਾਹੂੰ ਲੈ ਪਾਹਨ ਪੂਜ ਧਰਯੋ ਸਿਰ, ਕਾਹੂੰ ਲੈ ਲਿੰਗ ਗਰੇ ਲਟਕਾਇਓ ॥
Kāhūṅ lai pāhan pūj dhario sir, kāhūṅ lai liṅg gare laṭkāio.

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All the noble saints, who worship God, wander with joy in this world; while their enemies and sinners are cowed down on seeing them. (7)

Men, who own powerful elephants, become emperors, and rule over all the worlds;

Men, who perform countless ablutions and give in charity elephants and other animals and wed brides at (marriage functions called) Savambars;

Not to say of (all such persons) even Brahmā, Shiva, Vishnū and Indra have to hang by the noose of death.

But only those, who fall at the Feet of God (worship Him), will not pass through the cycles of deaths and births. (8)

What is the use of one's sitting with eyes closed, feigning to meditate, like a crane?

They who even take baths in seven seas (at all places of pilgrimage), lose this world as well as next one (without God's worship).

They who spend their lives in doing evil deeds, waste their lives in vain.

I speak truly and all should listen that they, who love God alone, will realise Him. (9)

Some worship stones or put them on their heads, and some suspend lingams (small stone idols) from their necks.

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ਕਾਹੂੰ ਲਖਿਓ ਹਰਿ ਅਵਾਚੀ ਦਿਸਾ ਮਹਿ, ਕਾਹੂੰ ਪਛਾਹ ਕੋ ਸੀਸੁ ਨਿਵਾਇਓ ॥
Kāhūṅ lakhio har(i) avāchī disā mah(i), kāhūṅ pachhāh ko sīs(u) nivāio.

ਕੋਊ ਬੁਤਾਨ ਕੋ ਪੂਜਤ ਹੈ ਪਸੁ, ਕੋਊ ਮ੍ਰਿਤਾਨ ਕੋ ਪੂਜਨ ਧਾਇਓ ॥
Koū butān ko pūjat hai pas(u), koū mritān ko pūjaṇ dhāio.

ਕੂਰ ਕ੍ਰਿਆ ਉਰਝਿਓ ਸਭ ਹੀ ਜਗ, ਸ੍ਰੀ ਭਗਵਾਨ ਕੋ ਭੇਦੁ ਨ ਪਾਇਓ ॥੧੦॥
Kūr kriyā urjhio sabh hī jag, Srī Bhagwān ko bhed(u) na pāio. (10)

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Some claim to see God in the south, and some bow their heads towards the west.

Some fools worship idols or proceed to worship the dead.

The whole world, being in the grip of false ceremonies, has not known God's secrets. (10)

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ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik Oṅkār sat(i) gur prasād(i).

ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦ ॥
Srī mukhvāk pāt(i)sāhī 10 (dasvīṅ).

ਤ੍ਵ ਪ੍ਰਸਾਦਿ ॥ ਚੌਪਈ ॥
TAV PRASĀD(I). CHAUPAĪ.

ਪ੍ਰਣਵੋ ਆਦਿ ਏਕੰਕਾਰਾ ॥ ਜਲ ਥਲ ਮਹੀਅਲ ਕੀਓ ਪਸਾਰਾ ॥
Praṇvo ād(i) ekaṅkārā. Jal thal mahīal kīo pasārā.

ਆਦਿ ਪੁਰਖ ਅਬਿਗਤ ਅਬਿਨਾਸੀ ॥ ਲੋਕ ਚੱਤ੍ਰ ਦਸ ਜੋਤਿ ਪ੍ਰਕਾਸੀ ॥੧॥
Ād(i) purakh ab(i)gat ab(i)nāsī.
Lok chattr das jot(i) prakāsī. (1)

ਹਸਤ ਕੀਟ ਕੇ ਬੀਚ ਸਮਾਨਾ ॥ ਰਾਵ ਰੰਕ ਜਿਹ ਇਕ ਸਰ ਜਾਨਾ ॥
Hasat kīt ke bīch samānā. Rāv rańk jeh ik sar jānā.

ਅਦ੍ਵੈ ਅਲਖ ਪੁਰਖ ਅਬਿਗਾਮੀ ॥ ਸਭ ਘਟ ਘਟ ਕੇ ਅੰਤਰਜਾਮੀ ॥੨॥
Advai alakh purakh ab(i)gāmī.
Sabh ghaṭ ghaṭ ke aṅtarjāmī. (2)

ਅਲਖ ਰੂਪ ਅਛੈ ਅਨ ਭੇਖਾ ॥ ਰਾਗ ਰੰਗ ਜਿਹ ਰੂਪ ਨ ਰੇਖਾ ॥
Alakh rūp achhai an bhekhā. Rāg rańg jeh rūp na rekhā.

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God is one; He is realised with the grace of true Gurū.

Hymns uttered from the holy mouth of the tenth Gurū.

With the grace of God.
The name of the Bāṇī is Chaupaī.

I salute and bow before the Primal One God (the Creator of all).
He manifests Himself in and pervades waters, earths and skies.

Primal Creator, the Founder of all, is invisible (to physical eyes) and indestructible.
God has given light to fourteen worlds (seven skies and seven netherlands). (1)

God resides in all the beings—from an ant to an elephant.
He gives equal treatment to the rich and the poor (according to His laws).

He is incomparable, indescribable and inseparable.
He knows the secrets and state of minds of all. (2)

God's form is indescribable, He is indestructible and He does not wear any dress.
He is above mammon and He has no form or quoit.

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ਬਰਨ ਚਿਹਨ ਸਭਹੂੰ ਤੇ ਨਿਆਰਾ ॥ ਆਦਿ ਪੁਰਖ ਅਦ੍ਵੈ ਅਬਿਕਾਰਾ ॥੩॥
Baran chehan sabhhūṅ te niārā.
Ād(i) purakh advai ab(i)kārā. (3)

ਬਰਨ ਚਿਹਨ ਜਿਹ ਜਾਤ ਨ ਪਾਤਾ ॥ ਸੱਤ੍ਰ ਮਿੱਤ੍ਰ ਜਿਹ ਤਾਤ ਨ ਮਾਤਾ ॥
Baran chehan jeh jāt na pātā. Sattr mittr jeh tāt na mātā.

ਸਭ ਤੇ ਦੂਰਿ ਸਭਨ ਤੇ ਨੇਰਾ ॥ ਜਲ ਥਲ ਮਹੀਅਲਿ ਜਾਹਿ ਬਸੇਰਾ ॥੪॥
Sabh te dūr(i) sabhan te nerā.
Jal thal mahīal(i) jāh(i) baserā. (4)

ਅਨਹਦ ਰੂਪ ਅਨਾਹਦ ਬਾਨੀ ॥ ਚਰਨ ਸਰਨ ਜਿਹ ਬਸਤ ਭਵਾਨੀ ॥
Anhad rūp anāhad bānī.
Charan saran jeh basat bhawānī.

ਬ੍ਰਹਮਾ ਬਿਸਨ ਅੰਤੁ ਨਹੀ ਪਾਇਓ ॥ ਨੇਤਿ ਨੇਤਿ ਮੁਖ ਚਾਰ ਬਤਾਇਓ ॥੫॥
Brahmā bisan aṅt(u) nahī pāeo.
Net(i) net(i) mukh chār batāeo. (5)

ਕੋਟਿ ਇੰਦ੍ ਉਪਇੰਦ੍ ਬਨਾਏ ॥ ਬ੍ਰਹਮਾ ਰੁਦ੍ ਉਪਾਇ ਖਪਾਏ ॥
Koṭ(i) iṅdr upiṅdr banāe. Brahmā rudr upāe khapāe.

ਲੋਕ ਚੱਤ੍ ਦਸ ਖੇਲੁ ਰਚਾਇਓ ॥ ਬਹੁਰ ਆਪ ਹੀ ਬੀਚ ਮਿਲਾਇਓ ॥੬॥
Lok chattr-das khel(u) rachāeo. Bahur āp hī bīch milāeo. (6)

ਦਾਨਵ ਦੇਵ ਫਨਿੰਦ ਅਪਾਰਾ ॥ ਗੰਧ੍ਰਬ ਜੱਛ ਰਚੇ ਸੁਭਚਾਰਾ ॥
Dānav dev phaniṅd apārā.
Gaṅdhrab jachh rache subhchārā.

ਭੂਤ ਭਵਿੱਖ ਭਵਾਨ ਕਹਾਨੀ ॥ ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੀ ॥੭॥
Bhūt bhavikkh bhavān kahānī.
Ghaṭ ghaṭ ke paṭ paṭ kī jānī. (7)

ਤਾਤ ਮਾਤ ਜਿਹ ਜਾਤ ਨ ਪਾਤਾ ॥ ਏਕ ਰੰਗ ਕਾਹੂ ਨਹੀ ਰਾਤਾ ॥
Tāt māt jeh jāt na pātā. Ek raṅg kāhū nahī rātā.

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He has no caste or mark.
He is the Primal Creator, incomparable and changeless. (3)

He has no form, quoit, caste or lineage.
None is His enemy or friend and He has no father or mother.

He is very far off, yet close to all.
He lives in waters, on earth and in skies. (4)

He is boundless and all-pervading; and His life-infusing power is uniformly present everywhere.
Goddess Durgā takes her shelter at His Feet.

Brahmā and Vishnū have not been able to know His limits.
Brahmā, having four faces, has proclaimed that "None is like God, None is like God". (5)

God has created millions of Indrās, and Vāmans.
God creates and destroys millions of Brahmās and Shivās.

He has enacted the drama of the fourteen worlds.
He absorbs His creation within Himself when He so desires. (6)

God has created innumerable monsters, gods and king cobras.
God has created singers, who serve gods, sub gods and men of pious souls.

God is the cause of the past, the present and the future stories, events and history.
God knows the innermost secrets of all hearts. (7)

God has no mother, no father, no caste and no lineage.
God does not have any (special) love for any (special) caste or tribe.

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ਸਰਬ ਜੋਤਿ ਕੇ ਬੀਚ ਸਮਾਨਾ ॥ ਸਭ ਹੂੰ ਸਰਬ ਠੌਰ ਪਹਿਚਾਨਾ ॥੮॥
Sarab jot(i) ke bīch samānā.
Sabh hūṅ sarab ṭhaur pehchānā. (8)

ਕਾਲ ਰਹਤ ਅਨ ਕਾਲ ਸਰੂਪਾ ॥ ਅਲਖ ਪੁਰਖ ਅਬਿਗਤ ਅਵਿਧੂਤਾ ॥
Kāl rahat an kāl sarūpā. Alakh purakh ab(i)gat aw(i)dhūtā.

ਜਾਤ ਪਾਤ ਜਿਹ ਚਿਹਨ ਨ ਬਰਨਾ ॥ ਅਬਿਗਤ ਦੇਵ ਅਛੈ ਅਨਭਰਮਾ ॥੯॥
Jāt pāt jeh chehan na barnā.
Ab(i)gat dev achhai an-bharma. (9)

ਸਭ ਕੋ ਕਾਲ ਸਭਨ ਕੋ ਕਰਤਾ ॥ ਰੋਗ ਸੋਗ ਦੋਖਨ ਕੋ ਹਰਤਾ ॥
Sabh ko kāl sabhan ko kartā. Rog sog dokhan ko hartā.

ਏਕ ਚਿਤ ਜਿਹ ਇਕ ਛਿਨ ਧਿਆਇਓ ॥
ਕਾਲ ਫਾਸ ਕੇ ਬੀਚ ਨ ਆਇਓ ॥੧੦॥
Ek chit jeh ik chhin dhiāeo. Kāl phās ke bīch na āeo. (10)

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God is present in all living beings.
God can be seen in all and at every place. (8)

God never becomes old and is deathless.
God's glories are countless, He is above mammon and without form and cannot be seen (with these eyes).

God has no caste, lineage or quoit.
God has no body, is immortal and entertains no doubts. (9)

God causes the destruction of all and creates all.
God removes ills, griefs and sins (of all).

Whosoever remembers and meditates upon God sincerely, even for a moment;
Will be free from the terror of the noose of death. (10)

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ਅਨੰਦੁ ਸਾਹਿਬ

ANAṄD(U) SĀHIB

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ਰਾਮਕਲੀ ਮਹਲਾ ੩, ਅਨੰਦੁ ॥
RĀMKALĪ MAHALĀ 3, ANAṄD(U).

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik Oṅkār sat(i) gur prasād(i).

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ, ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥
Anaṅd(u) bhaiā merī māe, Satigurū mai pāiā.

ਸਤਿਗੁਰ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ, ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥
Satigur(u) ta pāiā sahaj setī, man(i) vajīā vādhāīā.

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ, ਸਬਦ ਗਾਵਣ ਆਈਆ ॥
Rāg ratan parwār parīā, sabad gāvaṇ āīā.

ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ, ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥
Sabado ta gāvoh Harī kerā, man(i) jinī vasāiā.

ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ, ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥੧॥
Kahai Nānak(u) anaṅd(u) hoā, Satigurū mai pāiā.

ਏ ਮਨ ਮੇਰਿਆ, ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥
E man meriā, tū sadā rahu Har(i) nāle.

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ, ਦੂਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥
Har(i) nāl(i) rahu tū man(i) mere, dūkh sabh(i) visārṇā.

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The name of the Bāṇī is Anaṅd(u), which means the Greatest Spiritual Bliss; the name of the measure is Rāmkali and is composed by the Third Gurū.

There is only One God. He is obtained by the Grace of the True Gurū.

O My Mother (God), I have obtained True Bliss, (because) I have found the True Gurū.

I have met the True Gurū easily and have obtained peace of mind. The Divine music conveying congratulations has appeared in my heart.

Most valuable (Divine) Rāgs (Measures) and their consorts and family-members (branches of various Measures), playing heavenly music and female singers of heaven are singing Spiritual Hymns (within me).

They, within whom God resides, sing (The Divine Hymns of) His praises.

(Satgurū) Nānak proclaims that I have obtained Spiritual Bliss, as I have met the True Gurū. (1)

O my soul, remain ever attached with God.

O my soul, abide with God, the Destroyer of all pains.

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ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ, ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥
Aṅgīkār(u) oh(u) kare terā, kāraj sabh(i) savārṇā.

ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ, ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥
Sabhnā galā samrath(u) suāmī, so kio manoh visāre.

ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ, ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥
Kahai Nānak(u) maṅn mere, sadā rahu Har(i) nāle. (2)

ਸਾਚੇ ਸਾਹਿਬਾ, ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥
Sāche Sāhibā, kiā nāhī ghar(i) terai.

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ, ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥
Ghar(i) ta terai sabh(u) kichh(u) hai, jis(u) deh(i) su pāv-e.

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ, ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥
Sadā siphat(i) salāh terī, Nām(u) man(i) vasāv-e.

ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ, ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥
Nām(u) jin kai man(i) vasiā, vāje sabad ghanere.

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ, ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥੩॥
Kahai Nānak(u) sache sāhib, kiā nāhī ghar(i) terai. (3)

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥
Sāchā Nām(u) merā ādhāro.

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ, ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥
Sāch(u) Nām(u) adhār(u) merā, jin(i) bhukhā sabh(i) gavāīā.

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ, ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥
Kar(i) sāṅt(i) sukh man(i) āe vasiā, jin(i) ichhā sabh(i) pujāīā.

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God will accept you and will manage all (your) affairs.

God is Omnipotent in all respects; do not forget Him.

(Satgurū) Nānak says : O my mind, remain permanently absorbed in God. (2)

O True God, what is there, which is not present in Your House?

Everything exists in Your House; One, to whom You give, shall receive the same.

He will constantly go on singing Your praises and glories, and will fix Your Name (Nām) in his heart.

The Divine Shabad (super-natural strains resulting from worship of Nām) constantly resounds within the heart, where the Name (Nām) resides.

(Satgurū) Nānak says, O True God, what is there, which is not present in Your House? (3)

The True Name (Nām) is my support.

The True Name (Nām), which satisfies all my hungers, is my mainstay.

God's Name (Nām), Which has taken abode in my house (within my body and mind) has fulfilled all my ambitions and has bestowed upon me peace and bliss.

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ਸਦਾ ਕੁਰਬਾਨੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ, ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥
Sadā kurbāṇ(u) kītā Gurū viṭoh, jis dīā eh(i) vaḍiāīā.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ, ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੋ ॥
Kahai Nānak(u) suṇoh Saṅtoh, Sabad(i) dharoh piāro.

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥੪॥
Sāchā Nām(u) merā ādhāro. (4)

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ ॥
Vāje pañch sabad tit(u) ghar(i) sabhāgai.

ਘਰਿ ਸਭਾਗੈ ਸਬਦ ਵਾਜੇ, ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥
Ghar(i) sabhāgai sabad vāje, kalā jit(u) ghar(i) dhārīā.

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ, ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥
Pañch dūt tudh(u) vas(i) kīte, kāl(u) kaṅṭak(u) māriā.

ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ, ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥
Dhur(i) karam(i) pāiā tudh(u) jin kau, se Nām(i) Har(i) kai lāge.

ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ, ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥੫॥
Kahai Nānak(u) tah sukh(u) hoā, tit(u) ghar(i) anhad vāje. (5)

ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ਦੇਹ ਨਿਮਾਣੀ ॥
Sāchī livai bin(u) deh nimāṇī.

ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ, ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥
Deh nimāṇī livai bājhoh, kiā kare vechārīā.

ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੋਇ ਨਾਹੀ, ਕ੍ਰਿਪਾ ਕਰਿ ਬਨਵਾਰੀਆ ॥
Tudh(u) bājh(u) samrath koe nāhī, kripā kar(i) banwārīā.

ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ, ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ ॥
Es na hor(u) thāu nāhī, Sabad(i) lag(i) savārīā.

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I am always a sacrifice to my True Gurū, Who possesses such virtues.

(Satgurū) Nānak says : O saints, love God's Name (Nām).

The True Name (Nām) is my support. (4)

In that happy and fortunate house, (in the heart where God resides) the five forms of Heavenly music are played.

The Celestial Strains (resulting from the worship of Shabad) resound in the happy and fortunate house, into which God has infused His magic and might.

O God, you have enabled (the devotee) to control five evil passions; and the god of Death, the torturer, has been defeated.

They, who were so pre-destined, have absorbed their minds in God's Name (Nām).

(Satgurū) Nānak says that they have obtained Divine Bliss; and the Unbeaten Music goes on playing in their hearts. (5)

Without true love (for God), the human body commands no respect.

Without (such) love, the human body is unhonoured (and) the poor man is helpless.

Excepting You. none is Omnipotent ; O God, have mercy on me !

There is no other place (shelter) for the mortal, excepting His Word, by meditating upon which, he gets perfection.

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ਕਹੈ ਨਾਨਕੁ ਲਿਵੈ ਬਾਝਹੁ, ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥ ੬॥
Kahai Nānak(u) livai bājhoh, kiā kare vechārīā. (6)

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੋ ਕਹੈ, ਆਨੰਦੁ ਗੁਰੂ ਤੇ ਜਾਣਿਆ ॥
Ānaṅd(u) ānaṅd(u) sabh(u) ko kahai, ānaṅd(u) Gurū te jāṇiā.

ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ, ਕ੍ਰਿਪਾ ਕਰੇ ਪਿਆਰਿਆ ॥
Jāṇiā ānaṅd(u) sadā Gur te, kripā kare piāriā.

ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ, ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ ॥
Kar(i) kirpā kilvikh kaṭe, giān aṅjan(u) sāriā.

ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ, ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ ॥
Aṅdaroh jin kā moh(u) tuṭā, tin kā sabad(u) sachai savāriā.

ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਅਨੰਦੁ ਹੈ, ਆਨੰਦੁ ਗੁਰ ਤੇ ਜਾਣਿਆ ॥ ੭॥
Kahai Nānak(u) eh(u) anaṅd(u) hai, ānaṅd(u) Gur te jāṇiā.(7)

ਬਾਬਾ ਜਿਸੁ ਤੂ ਦੇਹਿ, ਸੋਈ ਜਨੁ ਪਾਵੈ ॥
Bābā jis(u) tū deh(i), soī jan(u) pāvai.

ਪਾਵੈ ਤ ਸੋ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੋ, ਹੋਰਿ ਕਿਆ ਕਰਹਿ ਵੇਚਾਰਿਆ ॥
Pāvai ta so jan(u) deh(i) jis no, hor(i) kiā kareh vechāriā.

ਇਕਿ ਭਰਮਿ ਭੂਲੇ ਫਿਰਹਿ ਦਹਦਿਸਿ, ਇਕਿ ਨਾਮਿ ਲਾਗਿ ਸਵਾਰਿਆ ॥
Ik(i) bharam(i) bhūle phireh dahdis(i), ik(i) Nām(i) lāg(i) savāriā.

ਗੁਰਪਰਸਾਦੀ ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ, ਜਿਨਾ ਭਾਣਾ ਭਾਵਏ ॥
Gurparsādī man(u) bhae-ā nirmal(u), jinā bhāṇā bhāv-e.

ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਦੇਹਿ ਪਿਆਰੇ, ਸੋਈ ਜਨੁ ਪਾਵਏ ॥ ੮॥
Kahai Nānak(u) jis(u) deh(i) piāre, soī jan(u) pāv-e. (8)

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(Satgurū) Nānak says, what can the poor man do (achieve) without (such) meditation ? (6)

All talk of (boast about) happiness; but the Divine Happiness can be known (achieved) through the True Gurū.

If the True Gurū showers his grace, (only then) Divine Happiness will be obtained for ever.

The True Gurū becomes merciful and (then) all pains and sins are cut (washed); and He puts the salve of Divine Knowledge in the (devotee's) eyes.

Those, who have parted with love for the world, have been adorned with the Word (their speech becomes sweet and true).

(Satgurū) Nānak says, that this is the True Bliss, which is known through the True Gurū. (7)

O Father, he, to whom You give (the Divine Bliss), obtains it.

He, to whom You give, obtains it; what can the other poor men do ?

Some, misled by doubts, go on wandering in ten (all) directions, while others are adorned (reformed) through attachment with the Name (the Nām).

Through the Grace of the True Gurū, the minds (hearts) of those, who abide by the Will of God, become pure.

(Satgurū) Nānak says, he, to whom You, O Beloved, give (Divine Bliss), obtains it. (8)

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ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ, ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ ॥
Āvoh saṅt piāriho, akath kī karah kahāṇī.

ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ, ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ ॥
Karah kahāṇī akath kerī, kit(u) duārai pāīai.

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ, ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥
Tan(u) man(u) dhan(u) sabh(u) saup(i) Gur kau,
hukam(i) maṅniai pāīai.

ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੂ ਕੇਰਾ, ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥
Hukam(u) maṅnioh Gurū kerā, gāvoh sachī bāṇī.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ, ਕਥਿਹੁ ਅਕਥ ਕਹਾਣੀ ॥੯॥
Kahai Nānak(u) suṇoh saṅtoh, Kathioh akath kahāṇī. (9)

ਏ ਮਨ ਚੰਚਲਾ, ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥
E man chaṅchlā, chaturāī kinai na pāiā.

ਚਤੁਰਾਈ ਨ ਪਾਇਆ ਕਿਨੈ, ਤੂ ਸੁਣਿ ਮੰਨ ਮੇਰਿਆ ॥
Chaturāī na pāiā kinai, tū suṇ(i) maṅn meriā.

ਏਹ ਮਾਇਆ ਮੋਹਣੀ, ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥
Eh māiā mohaṇī, jin(i) et(u) bharam(i) bhulāiā.

ਮਾਇਆ ਤ ਮੋਹਣੀ ਤਿਨੈ ਕੀਤੀ, ਜਿਨਿ ਠਗਉਲੀ ਪਾਈਆ ॥
Māiā ta mohaṇī tinai kītī, jin(i) ṭhagaulī pāīā.

ਕੁਰਬਾਣੁ ਕੀਤਾ ਤਿਸੈ ਵਿਟਹੁ, ਜਿਨਿ ਮੋਹੁ ਮੀਠਾ ਲਾਇਆ ॥
Kurbāṇ(u) kītā tisai viṭaho, jin(i) moh(u) mīṭha lāiā.

ਕਹੈ ਨਾਨਕੁ ਮਨ ਚੰਚਲ, ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥੧੦॥
Kahai Nānak(u) man chaṅchal, chaturāī kinai na pāiā. (10)

ਏ ਮਨ ਪਿਆਰਿਆ, ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥
E man piāriā, tū sadā sach(u) sāmāle.

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Come, dear saints, let us narrate stories (the praises) of the Ineffable God.

Let us narrate stories of the Ineffable God, (and know) as to how to realise Him.

O man, offer your body, soul and riches to the True Gurū and you will obtain (God) by obeying His Order.

Obey the Order of the True Gurū and sing the True Divine Hymns (Bāṇī).

(Satgurū) Nānak says, O holy men, narrate the stories of the Ineffable God in this manner. (9)

O clever and fickle mind (mortal), one cannot obtain God through cleverness.

O my mind, hear, none has obtained (Him) through cleverness.

The false mammon (māyā), (which has misguided the man who is attached with it), has created false doubts.

He has created this illusion (māyā) which is deceiving (the man).

I am a sacrifice to God, Who has caused (in the mortal) false love for mammon.

(Satgurū) Nānak says, O clever mind, one cannot obtain God through cleverness. (10)

O my dear mind (man), cherish love for the Truth (God) for ever.

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ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇਖਦਾ, ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ ॥
Eh(u) kuṭaṅb(u) tū je dekhdā, chalai nāhī terai nāle.

ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ, ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ ॥
Sāth(i) terai chalai nāhī, tis(u) nāl(i) kio chit(u) lāīai.

ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ, ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥
Aisā kaṅm(u) mūle na kīchai, jit(u) aṅt(i) pachhotāīai.

ਸਤਿਗੁਰੂ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂ, ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ ॥
Satigurū kā updes(u) suṇ(i) tū, hovai terai nāle.

ਕਹੈ ਨਾਨਕੁ ਮਨ ਪਿਆਰੇ, ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥੧੧॥
Kahai Nānak(u) man piāre, tū sadā sach(u) samāle. (11)

ਅਗਮ ਅਗੋਚਰਾ, ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥
Agam agochrā, terā aṅt(u) na pāiā.

ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ, ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ ॥
Aṅto na pāiā kinai terā, āpṇā āp(u) tū jāṇhe.

ਜੀਅ ਜੰਤ ਸਭਿ ਖੇਲੁ ਤੇਰਾ, ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣਏ ॥
Jīa jaṅt sabh(i) khel(u) terā, kiā ko ākh(i) vakhāṇ-e.

ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੂਹੈ, ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ॥
Ākheh ta vekheh sabh(u) tūhai, jin(i) jagat(u) upāiā.

ਕਹੈ ਨਾਨਕੁ ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ, ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥੧੨॥
Kahai Nānak(u) tū sadā agaṅm(u) hai, terā aṅt(u) na pāiā.(12)

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ, ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥
Sur(i) nar mun(i) jan aṅmrit(u) khojde, su aṅmrit(u) gur te pāiā.

ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ, ਸਚਾ ਮਨਿ ਵਸਾਇਆ ॥
Pāiā aṅmrit(u) Gur(i) kripā kīnī, sachā man(i) vasāiā.

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Your family (members), whom you see, will not accompany you (when you die).

The family (members) will not go with you, (then) why do you remain attached with them ?

Never do that thing, (for which) you will have to repent at the end.

Follow the Sermons of the True Gurū, which will accompany (help) you (after you die).

(Satgurū) Nānak says, O dear mind (man), always cherish love for the Truth (God). (11)

O inaccessible and inapprehensible God ! Your ends cannot be found.

None has found Your ends; and You alone know this.

Men and lower beings are all Your sport (drama); none can describe the same.

God, Who has created the world, Himself speaks and sees (takes care of) it.

(Satgurū) Nānak says, You are perpetually inaccessible and Your end cannot be found. (12)

Demigods, men, saints and silent devotees search for the Nectar; but it can be obtained through the True Gurū.

One, upon whom the True Gurū showers his Grace, obtains the Nectar and keeps in his mind, the True One.

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ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ, ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ ॥
Jīa jaṅt sabh(i) tudh(u) upāe, ik(i) vekh(i) parsaṇ(i) āiā.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ, ਸਤਿਗੁਰੂ ਭਲਾ ਭਾਇਆ ॥
Lab(u) lobh(u) ahaṅkār(u) chūkā, Satigurū bhalā bhāiā.

ਕਹੈ ਨਾਨਕੁ ਜਿਸ ਨੋ ਆਪਿ ਤੁਠਾ, ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥੧੩॥
Kahai Nānak(u) jis no āp(i) tuṭhā, tin(i) aṅmrit(u) Gur te pāiā. (13)

ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ ॥
Bhagtā kī chāl nirālī.

ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ, ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ ॥
Chālā nirālī bhagtāh kerī, bikham mārag(i) chalṇā.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ, ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ ॥
Lab(u) lobh(u) ahaṅkār(u) taj(i) trisnā, bahut(u) nāhī boln̤ā.

ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ, ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ॥
Khaṅnioh tikhī vāloh nikī, et(u) mārag(i) jāṇā.

ਗੁਰਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ, ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ ॥
Gur-parsādī jinī āp(u) tajiā, Har(i) vāsnā samāṇī.

ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ, ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ ॥੧੪॥
Kahai Nānak(u) chāl bhagtā, jugoh jug(u) nirālī. (14)

ਜਿਉ ਤੂ ਚਲਾਇਹਿ ਤਿਵ ਚਲਹ ਸੁਆਮੀ, ਹੋਰੁ ਕਿਆ ਜਾਣਾ ਗੁਣ ਤੇਰੇ ॥
Jio tū chalāe-he tiv chalah suāmī, hor(u) kiā jāṇā guṇ tere.

ਜਿਵ ਤੂ ਚਲਾਇਹਿ ਤਿਵੈ ਚਲਹ, ਜਿਨਾ ਮਾਰਗਿ ਪਾਵਹੇ ॥
Jiv tū chalāe-he tivai chalah, jinā mārag(i) pāvhe.

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God has created men and lower living beings, some of whom come to see (the Gurū) and to contact (His) holy feet (to act upon His sermons).

They, who love the True Gurū (and His sermons), leave their avarice, greed and ego.

(Satgurū) Nānak says, he, with whom the True Gurū is pleased, obtains the Nectar from him. (13)

The ways of the true devotees are distinct and separate (from those of the other men).

The ways of true devotees are distinct and separate; they travel by a difficult road.

They have abandoned avarice, covetousness, ego and yearnings for mammon; and do not speak much.

They follow the path, which is sharper than a sword and finer than a hair (most difficult, delicate and dangerous way).

With the Grace of the True Gurū, the yearnings (for māyā) of those, who surrender theirself, vanish and they remain concentrated on God.

(Satgurū) Nānak says, the ways of the true saints are distinct and separate, throughout all the ages. (14)

We walk (act) as God causes us to do; (O God) what else can I know about Your virtues?

They, whom You put on the True Path, travel on it, as You cause them to do so.

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ਕਰਿ ਕਿਰਪਾ ਜਿਨ ਨਾਮਿ ਲਾਇਹਿ, ਸਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਵਹੇ ॥
Kar(i) kirpā jin Nām(i) lāe-he, se Har(i) Har(i) sadā dhiāvhe.

ਜਿਸ ਨੋ ਕਥਾ ਸੁਣਾਇਹਿ ਆਪਣੀ, ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖੁ ਪਾਵਹੇ ॥
Jis no kathā suṇāe-he āpṇī, se gur-duārai sukh(u) pāvhe.

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ, ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹੇ ॥੧੫॥
Kahai Nānak(u) sache sāhib, jio bhāvai tivai chalāvhe. (15)

ਏਹੁ ਸੋਹਿਲਾ ਸਬਦੁ ਸੁਹਾਵਾ ॥
Eh(u) sohilā sabad(u) suhāvā.

ਸਬਦੋ ਸੁਹਾਵਾ ਸਦਾ ਸੋਹਿਲਾ, ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥
Sabdo suhāvā sadā sohilā, Satigurū suṇāiā.

ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ, ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ ॥
Eh(u) tin kai mann(i) vasiā, jin dhuroh likhiā āiā.

ਇਕਿ ਫਿਰਹਿ ਘਨੇਰੇ ਕਰਹਿ ਗਲਾ, ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ ॥
Ik(i) phireh ghanere kareh galā, galī kinai na pāiā.

ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਸੋਹਿਲਾ, ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥੧੬॥
Kahai Nānak(u) sabad(u) sohilā, Satigurū suṇāiā. (16)

ਪਵਿਤੁ ਹੋਏ ਸੇ ਜਨਾ, ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ ॥
Pavit(u) hoe se janā, jinī Har(i) dhiāiā.

ਹਰਿ ਧਿਆਇਆ ਪਵਿਤੁ ਹੋਏ, ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ॥
Har(i) dhiāiā pavit(u) hoe, gurmukh(i) jinī dhiāiā.

ਪਵਿਤੁ ਮਾਤਾ ਪਿਤਾ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ, ਪਵਿਤੁ ਸੰਗਤਿ ਸਬਾਈਆ ॥
Pavit(u) mātā pitā kuṭanb sahit sio, pavit(u) saṅgat(i) sabāīā.

ਕਹਦੇ ਪਵਿਤੁ ਸੁਣਦੇ ਪਵਿਤੁ, ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਮੰਨਿ ਵਸਾਇਆ ॥
Kahde pavit(u) suṇde pavit(u), se pavit(u) jinī mann(i) vasāiā.

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They, whom You in Your mercy, attach with Your Name, ever utter and remember the Name.

They, to whom You impart Your Instructions through the True Gurū, obtain Divine Happiness.

(Satgurū) Nānak says, O True God, You make us walk as You please. (15)

The beautiful Divine Word is the Song of Joy.

The True Gurū has communicated to me the Divine Word, the beautiful perpetual Song of Joy.

The Divine Word dwells in the hearts of those, who are so destined from the beginning.

Some wander and talk a lot; but none has obtained the Divine Word through mere empty talk.

(Satgurū) Nānak says, the True Gurū has communicated to me the Divine Word, the Song of Joy. (16)

They, who meditate upon (remember) God, have become pure.

They, who meditate upon (remember) God as faithful devotees (under the True Gurū's Instructions), have become pure.

They have become pure along with their parents, family-members and their associates.

They, who repeat (God's Name—Nām) have become pure; they, who hear (God's Name—Nām) have become pure; and they, who have enshrined (God's Name—Nām) in their hearts, have become pure.

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ਕਹੈ ਨਾਨਕੁ ਸੇ ਪਵਿਤੁ, ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥੧੭॥
Kahai Nānak(u) se pavit(u), jinī gurmukh(i) Har(i) Har(i) dhiāiā. (17)

ਕਰਮੀ ਸਹਜੁ ਨ ਊਪਜੈ, ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ ॥
Karmī sahaj(u) na ūpjai, viṇ(u) sahjai sahsā na jāe.

ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੈ ਸੰਜਮਿ, ਰਹੇ ਕਰਮ ਕਮਾਏ ॥
Nah jāe sahsā kitai sañjam(i), rahe karam kamāe.

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ, ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ ॥
Sahsai jīo malīṇ(u) hai, kit(u) sañjam(i) dhotā jāe

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ, ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥
Mañn(u) dhovoh sabad(i) lāgoh, Har(i) sio rahaho chit(u) lāe.

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਊਪਜੈ, ਇਹੁ ਸਹਸਾ ਇਵ ਜਾਇ ॥੧੮॥
Kahai Nānak(u) Gur parsādī sahaj(u) upjai,eh(u) sahsā iv jāe.(18)

ਜੀਅਹੁ ਮੈਲੇ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥
Jīoh maile bāhroh nirmal.

ਬਾਹਰਹੁ ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ, ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥
Bāhroh nirmal jīoh ta maile, tinī janam(u) jūai hāriā.

ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ, ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ ॥
Eh tisnā vaḍā rog(u) lagā, maraṇ(u) manoh visāriā.

ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਸੋ ਸੁਣਹਿ ਨਾਹੀ, ਫਿਰਹਿ ਜਿਉ ਬੇਤਾਲਿਆ ॥
Vedā mah(i) Nām(u) utam(u) so suṇeh nāhī, phireh jio betāliā.

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਸਚੁ ਤਜਿਆ ਕੂੜੇ ਲਾਗੇ, ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥੧੯॥
Kahai Nānak(u) jin sach(u) tajiā kūṛe lāge, tinī janam(u) jūai hāriā. (19)

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(Satgurū) Nānak says, they, who meditate upon (remember) God, as faithful devotees, under the True Gurū's instructions, become pure. (17)

True Divine knowledge, without which the doubts and superstitions will not vanish, cannot be obtained through useless ceremonies and rituals.

The doubts and superstitions will not vanish by (useless) efforts, howsoever much men may go on performing useless ceremonies and rituals.

The mind becomes impure through doubts, then by what process is it to be cleaned?

Wash the mind by remaining attached with the Name (Nām) and by continuing to meditate upon God.

(Satgurū) Nānak says, True Knowledge is obtained through the Grace of the True Gurū and then the doubts are dispelled. (18)

(Men who are) dirty from within, but are pure outwardly;

They who are pure outwardly but are dirty from within, have lost their human lives in gambling.

They have contracted the dangerous disease of greed (for mammon), (so) they never think of the death.

They do not hear the Purest Name (Nām) of God, as advised by the holy scriptures, (so) go on wandering in all directions like demons.

(Satgurū) Nānak says, they who have renounced the Truth and remain attached with falsehood, have lost their human lives in gambling. (19)

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ਜੀਅਹੁ ਨਿਰਮਲ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥
Jīoh nirmal bāhroh nirmal.

ਬਾਹਰਹੁ ਤ ਨਿਰਮਲ ਜੀਅਹੁ ਨਿਰਮਲ, ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ ਕਮਾਣੀ ॥
Bāhroh ta nirmal jīoh nirmal, Satigur te karṇī kamāṇī.

ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੈ ਨਾਹੀ, ਮਨਸਾ ਸਚਿ ਸਮਾਣੀ ॥
Kūṛ kī soe pahuchai nāhī, mansā sach(i) samāṇī.

ਜਨਮੁ ਰਤਨੁ ਜਿਨੀ ਖਟਿਆ, ਭਲੇ ਸੇ ਵਣਜਾਰੇ ॥
Janam(u) ratan(u) jinī khaṭiā, bhale se vaṇjāre.

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਮੰਨੁ ਨਿਰਮਲੁ, ਸਦਾ ਰਹਹਿ ਗੁਰ ਨਾਲੇ ॥੨੦॥
Kahai Nānak(u) jin maṅn(u) nirmal(u), sadā raheh Gur nāle. (20)

ਜੇ ਕੋ ਸਿਖੁ ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ ॥
Je ko Sikh(u) Gurū setī sanmukh(u) hovai.

ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ, ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ ॥
Hovai ta sanmukh(u) sikh(u) koī, jīoh rahai Gur nāle.

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਧਿਆਏ, ਅੰਤਰ ਆਤਮੈ ਸਮਾਲੇ ॥
Gur ke charan hirdai dhiāe, aṅtar ātmai samāle.

ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ, ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ ॥
Āp(u) chhaḍ(i) sadā rahai parṇai, Gur bin(u) avar(u) na jāṇai koe.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ, ਸੋ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ ॥੨੧॥
Kahai Nānak(u) suṇoh saṅtoh, so sikh(u) sanmukh(u) hoe. (21)

ਜੇ ਕੋ ਗੁਰ ਤੇ ਵੇਮੁਖੁ ਹੋਵੈ, ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਵੈ ॥
Je ko Gur te vemukh(u) hovai, bin(u) Satigur mukat(i) na pāvai.

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(They who are) pure from within, as well as, from outside;

They, who are pure from within, as well as, from outside, perform virtuous acts, through the instructions of the True Gurū.

Even the very name of falsehood does not go near them and the object of their desire is the Truth.

They, who have earned the jewel, (the true aim) of human birth, are fortunate and worthy traders.

(Satgurū) Nānak says, they, whose hearts are pure, constantly remain united and attached with the True Gurū. (20)

If a true disciple sincerely goes to have the sight of the True Gurū;

If a true disciple sincerely goes to have the sight of the True Gurū, he must serve and love the True Gurū from his heart.

He must worship the feet (obey the instructions) of the True Gurū, and must meditate upon God within his heart.

He must leave self (ego) (and ever live in accordance with the directions of the True Gurū); and must not (worship) anyone else.

(Satgurū) Nānak says, O saints, hear, such a disciple shall (always) look towards the True Gurū (for everything).

(21)

Whosoever deserts the Gurū, will never obtain salvation without the True Gurū.

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ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰਥੈ ਕੋਈ, ਪੁਛਹੁ ਬਿਬੇਕੀਆ ਜਾਇ ॥
Pāvai mukat(i) na horthai koī, puchhoh bibekīā jāe.

ਅਨੇਕ ਜੂਨੀ ਭਰਮਿ ਆਵੈ, ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥
Anek jūnī bharam(i) āvai, viṇ(u) Satigur mukat(i) na pāe.

ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ ਲਾਗਿ ਚਰਣੀ, ਸਤਿਗੁਰੂ ਸਬਦੁ ਸੁਣਾਏ ॥
Phir(i) mukat(i) pāe lāg(i) charṇī, Satigurū sabad(u) suṇāe.

ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ, ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥੨੨॥
Kahai Nānak(u) vīchār(i) dekhoh, viṇ(u) Satigur mukat(i) na pāe. (22)

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ, ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥
Avoh sikh Satigurū ke piāriho, gāvoh sachī bāṇī.

ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ, ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ ॥
Bāṇī ta gāvoh Gurū kerī, bāṇīā sir(i) bāṇī.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ, ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ ॥
Jin kau nadar(i) karam(u) hovai, hirdai tinā samāṇī.

ਪੀਵਹੁ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਰਹਹੁ ਹਰਿ ਰੰਗਿ, ਜਪਿਹੁ ਸਾਰਿੰਗ ਪਾਣੀ ॥
Pīvoh aṁmrit(u) sadā rahoh Har(i) raṅg(i), japiho sāriṅg pāṇī.

ਕਹੈ ਨਾਨਕੁ ਸਦਾ ਗਾਵਹੁ, ਏਹ ਸਚੀ ਬਾਣੀ ॥੨੩॥
Kahai Nānak(u) sadā gāvoh, eh sachī bāṇī. (23)

ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ ॥
Satigurū binā hor kachī hai bāṇī.

ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ, ਹੋਰ ਕਚੀ ਬਾਣੀ ॥
Bāṇī ta kachī Satigurū bajhoh, hor kachī bāṇī.

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You may enquire from wise saints, (they will tell you that) such a person will never obtain salvation elsewhere.

He shall wander in many births and deaths and will not obtain Salvation without the True Gurū.

(However) he may subsequently obtain Salvation, by attaching himself with the feet (obeying the instructions) of the True Gurū, who will infuse in him, the Nām (the Word).

(Satgurū) Nānak says, reflect carefully (on this matter); there can be no Salvation without the True Gurū. (22)

Come, you true and beloved devotees of the True Gurū and sing the True Hymns.

Sing the True Hymns of the True Gurū, which are the Hymns of all Hymns.

The True Hymns will enter the hearts of those persons, upon whom God looks with kindness.

Abide in the true love of God, meditate on His Name (Nām) and then you will ever drink Nectar.

(Sātgurū) Nānak says, sing the True Hymns forever. (23)

All hymns, excepting those of the True Gurū, are false (fruitless).

All hymns, excepting those of the True Gurū, are false (fruitless).

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ਕਹਦੇ ਕਚੇ ਸੁਣਦੇ ਕਚੇ, ਕਚੀ ਆਖਿ ਵਖਾਣੀ ॥
Kahde kache suṇde kache, kachīṅ ākh(i) vakhāṇī.

ਹਰਿ ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ, ਕਹਿਆ ਕਛੂ ਨ ਜਾਣੀ ॥
Har(i) Har(i) nit kareh rasnā, kahiā kachhū na jāṇī.

ਚਿਤੁ ਜਿਨ ਕਾ ਹਿਰਿ ਲਇਆ ਮਾਇਆ, ਬੋਲਨਿ ਪਏ ਰਵਾਣੀ ॥
Chit(u) jin kā hir(i) laiā māiā, bolan(i) pae ravāṇī.

ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰੂ ਬਾਝਹੁ, ਹੋਰ ਕਚੀ ਬਾਣੀ ॥੨੪॥
Kahai Nānak(u) Satigurū bājhoh, hor kachī bāṇī. (24)

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤੰਨੁ ਹੈ, ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ ॥
Gur kā sabad(u) ratańn(u) hai, hīre jit(u) jaṛāo.

ਸਬਦੁ ਰਤਨੁ ਜਿਤੁ ਮੰਨੁ ਲਾਗਾ, ਏਹੁ ਹੋਆ ਸਮਾਉ ॥
Sabad(u) ratan(u) jit(u) mańn(u) lāgā, eh(u) hoā samāo.

ਸਬਦ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ, ਸਚੈ ਲਾਇਆ ਭਾਉ ॥
Sabad setī man(u) miliā, sachai lāiā bhāo.

ਆਪੇ ਹੀਰਾ ਰਤਨੁ ਆਪੇ, ਜਿਸ ਨੋ ਦੇਇ ਬੁਝਾਇ ॥
Āpe hīrā ratan(u) āpe, jis no dei bujhāe.

ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਰਤਨੁ ਹੈ,ਹੀਰਾ ਜਿਤੁ ਜੜਾਉ ॥੨੫॥
Kahai Nānak(u) Sabad(u) ratan(u) hai, hīrā jit(u) jaṛāo. (25)

ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇ ਕੈ, ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥
Siv sakat(i) āp(i) upāe kai, kartā āpe hukam(u) vartāe.

ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ, ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥
Hukam(u) vartāe āp(i) vekhai, Gurmukh(i) kisai bhujhāe.

ਤੋੜੇ ਬੰਧਨ ਹੋਵੈ ਮੁਕਤੁ, ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ॥
Tore bandhan hovai mukat(u), sabad(u) mann(i) vasāe.

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Those who utter such false hymns, are false; those who hear these, are also false, and the author of these is also false.

Such ones (false men) may continually repeat God's Name with their tongue; but (as a matter of fact) they do not care for what they say.

Those, whose hearts are lured by mammon (māyā), talk (offer prayers) mechanically.

(Satgurū) Nānak says, all hymns are false, except those of the True Gurū. (24)

The Divine Word (Hymns) of the True Gurū is the True Jewel, enchased with diamonds.

The devotee, whose heart is attached with the Jewel of the Divine Word, shall be united with God.

When the heart is attached with the Divine Word, the man loves the True God.

God is the Diamond, God is the Jewel; and He explains (its value) to whomsoever He gives this Jewel.

(Satgurū) Nānak says, the Divine Word is the Jewel enchased with diamonds. (25)

God created soul and māyā (the world) with His Divine Power and then it is controlled by His Command.

God controls the world through His Command; He Himself beholds it (the world drama); (and) He enables some rare true devotee to understand this.

Such (fortunate saint) keeps the word within his heart, gives a place to it, breaks away his bonds and achieves his salvation.

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ਗੁਰਮੁਖਿ ਜਿਸ ਨੋ ਆਪਿ ਕਰੇ ਸੁ ਹੋਵੈ, ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਏ ॥
Gurmukh(i) jis no āp(i) kare su hovai, ekas sio liv lāe.

ਕਹੈ ਨਾਨਕੁ ਆਪਿ ਕਰਤਾ, ਆਪੇ ਹੁਕਮੁ ਬੁਝਾਏ ॥੨੬॥
Kahai Nānak(u) āp(i) kartā, āpe hukam(u) bujhāe. (26)

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ, ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥
Simirat(i) sāstr puṅn pāp bīchārde, tatai sār na jāṇī.

ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ਗੁਰੂ ਬਾਝਹੁ, ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥
Tatai sār na jāṇī Gurū bājhoh, tatai sār na jāṇī.

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ, ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥
Tihī guṇī saṅsār(u) bhram(i) sutā, sutiā raiṇ(i) vihāṇī.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ, ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ, ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥
Gur kirpā te se jan jāge, jinā Har(i) man(i) vasiā, boleh aṅmrit bāṇī.

ਕਹੈ ਨਾਨਕੁ ਸੋ ਤਤੁ ਪਾਏ, ਜਿਸਨੋ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ,
ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ ॥੨੭॥
Kahai Nānak(u) so tat(u) pāe, jis-no an-din(u) Har(i) liv lāgai,
jāgat raiṇ(i) vihāṇī. (27)

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ, ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥
Mātā ke udar meh pratipāl kare, so kio manoh visārīai.

ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ, ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥
Manoh kio visārīai evaḍ(u) Dātā, je agan(i) meh āhār(u)
pauhchāv-e.

ਓਸ ਨੋ ਕਿਹੁ ਪੋਹਿ ਨ ਸਕੀ, ਜਿਸ ਨਉ ਆਪਣੀ ਲਿਵ ਲਾਵਏ ॥
Os no keh(u) poh(i) na sakī, jis nau āpṇī liv lāv-e.

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One will become holy, if God so desires; and then he will meditate only on One (God).

(Satgurū) Nānak says, God is the Creator and He Himself explains His Command (to the true devotees). (26)

The Simritīs and Shāstrās define good and evil, but readers of these know nothing of (do not explain) the Real Thing (The Nām).

They know nothing of the Real Thing; and without the True Gurū they can know nothing of the Real Thing.

The world lies asleep under the influence of mammon and superstition and it passes its night (time) in sleep.

They, who wake up, keep God within their hearts by the Grace of the True Gurū, and utter Nectarean Words.

(Satgurū) Nānak says, they, who meditate upon God throughout the day and night, and remain awake during night (life), shall obtain the Real Thing. (27)

(O man) why have you forgotten God, Who cherished you in the wombs of your mothers?

Why have you forgotten that Great Benefactor, Who gives sustenance in the midst of burning fire (of womb)?

One, whom God enables to love Him, cannot be affected by anything (māyā).

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ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ, ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ ॥
Āpṇī liv āpe lāe, Gurmukh(i) sadā samālīai.

ਕਹੈ ਨਾਨਕੁ ਏਵਡੁ ਦਾਤਾ, ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥੨੮॥
Kahai Nānak(u) evaḍ(u) Dātā, so kio manoh visārīai (28)

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ, ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥
Jaisī agan(i) udar meh, taisī bāhar(i) māiā.

ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ, ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥
Māiā agan(i) sabh iko jehī, kartai khel(u) rachāiā.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ, ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥
Jā tis(u) bhāṇā tā Jaṅmiā, parvār(i) bhalā bhāiā.

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ, ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥
Liv chhuṛkī lagī trisnā, māiā amar(u) vartāiā.

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ, ਮੋਹੁ ਉਪਜੈ, ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥
Eh māiā jit(u) Har(i) visrai, moh(u) upjai, bhāo dūjā lāiā.

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ, ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥੨੯॥
Kahai Nānak(u) Gur parsādī jinā liv lāgī, tinī viche māiā pāiā. (29)

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ, ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ॥
Har(i) āp(i) amulak(u) hai, mul(i) na pāiā jāe.

ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ ਵਿਟਹੁ, ਰਹੇ ਲੋਕ ਵਿਲਲਾਇ ॥
Mul(i) na pāiā jāe kisai viṭoh, rahe lok vilalāe.

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ, ਤਿਸ ਨੋ ਸਿਰੁ ਸਉਪੀਐ, ਵਿਚਹੁ ਆਪੁ ਜਾਇ ॥
Aisā Satigur(u) je milai, tis no sir(u) saupīai, vichoh āp(u) jāe.

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The true devotee, whom God causes to love Him, continuously remembers Him.

(Satgurū) Nānak says, why have you forgotten such Great Benefactor? (28)

Just as there is fire in the womb. so there is the fire of mammon outside (in this world).

The fire of mammon and that of the womb are similar; the Creator has played this drama.

When it pleases God, a child is born, and then the family loves it.

Afterwards the love for God is departed and māyā controls him.

Māyā is that influence, by which God is forgotten, worldly love is born and the mortal gets attached to secular things and pleasures.

(Satgurū) Nānak says, they, who love God with the Grace of the Gurū, will find Him, even in the midst of māyā (mammon). (29)

God is priceless; His value cannot be estimated.

His value cannot be estimated by anybody, although people make every effort;

If the mortal meets the True Gurū, he must offer his head to him and abandon egoism.

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ਜਿਸ ਦਾ ਜੀਉ ਤਿਸੁ ਮਿਲਿ ਰਹੈ, ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥
Jis dā jīo tis(u) mil(i) rahai, Har(i) vasai man(i) āe.

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ, ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਨਕਾ, ਜਿਨ ਹਰਿ ਪਲੈ ਪਾਇ ॥ ੩੦॥
Har(i) āp(i) amulak(u) hai, bhāg tinā ke Nānakā, jin Har(i) palai pāe. (30)

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ॥
Har(i) rās(i) merī man(u) vaṇjārā.

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ, ਸਤਿਗੁਰ ਤੇ ਰਾਸਿ ਜਾਣੀ ॥
Har(i) rās(i) merī man(u) vaṇjārā, Satigur te rās(i) jāṇī.

ਹਰਿ ਹਰਿ ਨਿਤ ਜਪਿਹੁ ਜੀਅਹੁ, ਲਾਹਾ ਖਟਿਹੁ ਦਿਹਾੜੀ ॥
Har(i) Har(i) nit japiho jīoh, lāhā khaṭiho dihāṛī.

ਏਹੁ ਧਨੁ ਤਿਨਾ ਮਿਲਿਆ, ਜਿਨ ਹਰਿ ਆਪੇ ਭਾਣਾ ॥
Eh(u) dhan(u) tinā miliā, jin Har(i) āpe bhāṇā.

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਰਾਸਿ ਮੇਰੀ, ਮਨੁ ਹੋਆ ਵਣਜਾਰਾ ॥ ੩੧॥
Kahai Nānak(u) Har(i) rās(i) merī, man(u) hoā vaṇjārā. (31)

ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ, ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ ॥
E rasnā tū an ras(i) rāch(i) rahī, terī piās na jāe.

ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ ਕਿਤੈ, ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ ॥
Piās na jāe horat(u) kitai, jichar(u) Har(i) ras(u) palai na pāe.

ਹਰਿ ਰਸੁ ਪਾਇ ਪਲੈ, ਪੀਐ ਹਰਿ ਰਸੁ, ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥
Har(i) ras(u) pāe palai, pīai Har(i) ras(u), bahuṛ(i) na trisnā lāgai āe.

ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ ਪਾਈਐ, ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥
Eh(u) Har(i) ras(u) karmī pāīai, Satigur(u) milai jis(u) āe.

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In this way, the mortal will see God, the Owner of the soul, and He will come to reside in the heart.

(Satgurū) Nānak says, God is most valuable; those who have found Him, are very fortunate. (30)

My capital is God and my mind is the trader.

My capital is God, my mind is the trader and through the True Gurū the capital has become known.

O my soul, repeat God's Name from within, and then you will collect (True) profits everyday.

Those, who are pleasing to God, get this wealth.

(Satgurū) Nānak says, my mind is the trader and my capital is God. (31)

O my tongue, you love other tastes, (yet) your thirst is not quenched.

Your thirst will not be quenched by any method, until you get God's Nectar.

When you will get and drink God's Nectar the thirst will never again trouble you.

This God's Nectar is obtained by one, who due to (his) previous pious acts, meets the True Gurū.

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ਕਹੈ ਨਾਨਕੁ ਹੋਰਿ ਅਨ ਰਸ ਸਭਿ ਵੀਸਰੇ, ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩੨॥
Kahai Nānak(u) hor(i) an ras sabh(i) vīsre, jā Har(i) vasai man(i) āe. (32)

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ, ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥
E Sarīrā meriā Har(i) tum meh jot(i) rakhī, tā tū jag meh āiā.

ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ, ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥
Har(i) jot(i) rakhī tudh(u) vich(i), tā tū jag meh āiā.

ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ, ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ ॥
Har(i) āpe mātā āpe pitā, jin(i) jīo upāe jagat(u) dikhāiā.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ, ਚਲਤੁ ਨਦਰੀ ਆਇਆ ॥
Gur parsādi bujhiā tā chalat(u) hoā, chalat(u) nadrī āiā.

ਕਹੈ ਨਾਨਕੁ ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ, ਜੋਤਿ ਰਾਖੀ, ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥੩੩॥
Kahai Nānak(u) srisaṭ(i) kā mūl(u) rachiā, jot(i) rākhī, tā tū jag meh āiā. (33)

ਮਨਿ ਚਾਉ ਭਇਆ, ਪ੍ਰਭ ਆਗਮੁ ਸੁਣਿਆ ॥
Man(i) chāo bhaiā, Prabh āgam(u) suṇiā.

ਹਰਿ ਮੰਗਲੁ ਗਾਉ ਸਖੀ, ਗ੍ਰਿਹੁ ਮੰਦਰੁ ਬਣਿਆ ॥
Har(i) maṅgal(u) gāo sakhī, greh(u) maṅdar(u) baṇiā.

ਹਰਿ ਗਾਉ ਮੰਗਲੁ ਨਿਤ ਸਖੀਏ, ਸੋਗੁ ਦੂਖੁ ਨ ਵਿਆਪਏ ॥
Har(i) gāo māṅgal(u) nit sakhīe, sog(u) dūkh(u) na viāp-e.

ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ, ਆਪਣਾ ਪਿਰੁ ਜਾਪਏ ॥
Gur charan lāge din sabhāge, āpṇā pir(u) jāp-e.

ਅਨਹਤ ਬਾਣੀ ਗੁਰ ਸਬਦਿ ਜਾਣੀ, ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੋ ॥
Anhat bāṇī Gur sabad(i) jāṇī, Har(i) Nām(u) Har(i) ras(u) bhogo.

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(Satgurū) Nānak says, When God comes to reside in the heart, all other tastes are forgotten. (32)

O my body, God infused His light into you and then you appeared in the world.

When God infused His light into you, you appeared in the world.

God Himself is the mother, as well as, the father, Who, having created man, enabled him to see the world.

To whom the True Gurū gives this understanding, this world appears to him to be a mere show.

(Satgurū) Nānak says, when God laid the foundation of the universe and infused His light (into the body), then you appeared in this world. (33)

My soul is overjoyed, on hearing about God's arrival (within my heart).

O my dear soul, sing songs of joy (His praises), (because) now my house (heart) has become a palace for Him.

Always sing songs of joy, my soul; and then you will not face sufferings or grief.

Auspicious are the days, when I am attached to the Gurū's feet (His Divine Hymns) and I realise my Beloved Husband.

I hear the Unbeaten Divine music under the directions of the Gurū; and enjoy the Divine Taste of the God's Name.

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ਕਹੈ ਨਾਨਕੁ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ, ਕਰਣ ਕਾਰਣ ਜੋਗੋ ॥ ੩੪॥
Kahai Nānak(u) Prabh(u) āp(i) miliā, karaṇ kāraṇ jogo. (34)

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ, ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥
E sarīrā meriā is(u) jag meh āe kai, kiā tudh(u) karam kamāiā.

ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ, ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥
Ke karam kamāiā tudh(u) sarīrā, jā tū jag meh āiā.

ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ, ਸੋ ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ ॥
Jin(i) Har(i) terā rachan(u) rachiā, so Har(i) man(i) na vasāiā.

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਿਆ, ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥
Gur parsādi Har(i) maṅn(i) vasiā, pūrab(i) likhiā pāiā.

ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ, ਜਿਨਿ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥ ੩੫॥
Kahai Nānak(u) eh(u) sarīr(u) parvaṇ(u) hoā, jin(i) Satigur sio chit(u) lāiā. (35)

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ, ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥
E netroh meriho Har(i) tum meh jot(i) dharī, Har(i) bin(u) avar(u) na dekhoh koī.

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ, ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥
Har(i) bin(u) avar(u) na dekhoh koī, nadrī Har(i) nihāliā.

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ, ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ, ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥
Eh(u) vis(u) saṅsār(u) tum dekhde, eh(u) Har(i) kā rūp(u) hai, Har(i) rūp(u) nadrī āiā.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ, ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ, ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥
Gur parsādī bujhiā, jā vekhā Har(i) ik(u) hai, Har(i) bin(u) avar(u) na koī.

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(Satgurū) Nānak says, God, Who does and causes everything to be done, has Himself met me. (34)

O my body, what have you done after coming into this world?

What have you done, O my body, since you came into this world?

You have not given any place in your heart to God, Who created you.

God comes to reside in the heart, if so pre-destined, by Gurū's Grace.

(Satgurū) Nānak says, the man, who attaches his heart to the True Gurū, is approved (in the Divine Court). (35)

O my eyes, God put Light into you, (so) do not see anyone else, except God.

Do not see anyone else, except God, (see Him everywhere and in all living beings).

The entire world, which you see, is God's image, (in fact) God's image exists in it.

When, with the Grace of the Gurū, I obtained the understanding, I realised that God is one and that there is none else except Him.

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ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ, ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬਦ੍ਰਿਸਟਿ ਹੋਈ ॥੩੬॥
Kahai Nānak(u) eh(i) netr aṅdh se, Satigur(i) miliai dib-driṣṭ(i) hoī. (36)

ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੋ, ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥
E sravṇoh meriho, sāchai sunaṇai no paṭhāe.

ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ, ਸਰੀਰਿ ਲਾਏ, ਸੁਣਹੁ ਸਤਿ ਬਾਣੀ ॥
Sāchai sunaṇai no paṭhāe, sarīr(i) lāe, suṇaho sat(i) bāṇī.

ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਆ, ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ ॥
Jit(u) suṇī man(u) tan(u) hariā hoā, rasnā ras(i) samāṇī.

ਸਚੁ ਅਲਖ ਵਿਡਾਣੀ, ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ ॥
Sach(u) alakh viḍāṇī, tā kī gat(i) kahī na jāe.

ਕਹੈ ਨਾਨਕੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਣਹੁ, ਪਵਿਤ੍ਰ ਹੋਵਹੁ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥੩੭॥
Kahai Nānak(u) aṅmrit Nām(u) suṇoh, pavitr hovoh sāchai sunaṇai no paṭhāe. (37)

ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ, ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥
Har(i) jīo guphā aṅdar(i) rakh(i) kai, vājā pavaṇ(u) vajāiā.

ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ, ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥
Vajāiā vājā pauṇ nau duāre pargaṭ(u) kīe, dasvā gupat(u) rakhāiā.

ਗੁਰ ਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ, ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ ॥
Gur duārai lāe bhāvnī, iknā dasvā duār(u) dikhāiā.

ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ, ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ ॥
Tah anek rūp nāo nav nidh(i), tis dā aṅt(u) na jāī pāiā.

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਪਿਆਰੈ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ, ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥੩੮॥
Kahai Nānak(u) Har(i) piārai jīo guphā aṅdar(i) rakh(i) kai, vājā pavaṇ(u) vajāiā. (38)

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(Satgurū) Nānak says, these eyes were blind (without Divine Light); but on meeting the True Gurū, they got the sight. (36)

O my ears, you were created to hear only Truth.

You were created and attached to the body to hear Truth; (so hear the True Hymns);

By hearing which the soul and body remain alive, and tongue remains attached with the taste (of God's Nectar).

The True One is invisible and wondrous; His state is indescribable.

(Satgurū) Nānak says, hear the Nectarean Name and become pure; you were created to hear the Truth. (37)

God put the soul into the cave (inner depth) of the body and blew air (breath) into it like a musical instrument (gave power to speak).

He blew air (breath) into it like a musical instrument; He created nine visible doors, while the tenth one was kept concealed.

God shows the tenth door to some, through devotion to the Gurū.

There are many forms of the Creator, there are the nine Treasures of His Name (Nām); but His limits cannot be found.

(Satgurū) Nānak says, the beloved Creator, having put the soul into the cave (inner depth) of the body, blew air (breath) into it as a musical instrument. (38)

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ਏਹੁ ਸਾਚਾ ਸੋਹਿਲਾ, ਸਾਚੈ ਘਰਿ ਗਾਵਹੁ ॥
Eh(u) sāchā sohilā, sāchai ghar(i) gāvoh.

ਗਾਵਹੁ ਤ ਸੋਹਿਲਾ ਘਰਿ ਸਾਚੈ, ਜਿਥੈ ਸਦਾ ਸਚੁ ਧਿਆਵਹੇ ॥
Gāvoh ta sohilā ghar(i) sāchai, jithai sadā sach(u) dhiāvhe.

ਸਚੋ ਧਿਆਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ, ਗੁਰਮੁਖਿ ਜਿਨਾ ਬੁਝਾਵਹੇ ॥
Sacho dhiāveh jā tudh(u) bhāveh, Gurmukh(i) jinā bujhāvhe.

ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ, ਜਿਸੁ ਬਖਸੇ ਸੋ ਜਨੁ ਪਾਵਹੇ ॥
Eh(u) sach(u) sabhnā kā khasam(u) hai, jis(u) bakhse so jan(u) pāvhe.

ਕਹੈ ਨਾਨਕੁ ਸਚੁ ਸੋਹਿਲਾ, ਸਚੈ ਘਰਿ ਗਾਵਹੇ ॥ ੩੯॥
Kahai Nānak(u) sach(u) sohilā, sachai ghar(i) gāvhe. (39)

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ, ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥
Anad(u) suṇoh vaḍ-bhāgīho, sagal manorath pūre.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ, ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ ॥
Pārbrahm(u) Prabh(u) pāiā, utre sagal visūre.

ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ, ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥
Dūkh rog saṅtāp utre, suṇī sachī bāṇī.

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ, ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥
Saṅt sājan bhae sarse, pūre Gur te jāṇī.

ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ, ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥
Suṇte punīt kahte pavit(u), Satigur(u) rahiā bharpūre.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ, ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥ ੪੦॥ ੧॥
Binvaṅt(i) Nānak(u) Gur charaṇ lāge, vāje anhad tūre. (40-1)

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Sing the True Song of Joy in the True Temple (with true devotees).

Sing the True Song of Joy in the True Temple, where there is perpetual meditation of the True One.

O True One, those who please You and to whom You give understanding through the Gurū's Words, meditate on You.

The True One is the Lord of all, and to whom He gives, will receive (the Truth).

(Satgurū) Nānak says, sing the True Song in the True Temple. (39)

O my most lucky friends, hear, this is the Anand (True Song of Greatest Spiritual Bliss) which fulfills all (my) objects and desires.

I have realised God, the Supreme Brahm; and all (my) griefs have vanished.

(My) sorrows, pains and sufferings have left (me) on hearing the True Word.

The pious men get joy on hearing it, from the Perfect Gurū.

They, who hear it, are pure; they who utter it, are stainless; and the True Gurū will occupy their hearts.

(Satgurū) Nānak says that the celestial trumpets blow in honour of those (devotees), who are absorbed in the worship of the feet of the True Gurū. (40-1)

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ਰਹਰਾਸਿ ਸਾਹਿਬ

RAHRĀS(I) SĀHIB

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ਰਹਰਾਸਿ ।। RAHRĀS(I).

ਸਲੋਕੁ ਮਹਲਾ ੧ ।।

SALOK(U) MAHALĀ 1.

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ।।
Dukh(u) dārū sukh(u) rog(u) bhaiā jā sukh(u) tām(i) na hoī.

ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ।।੧।।
Tūṅ kartā karṇā mai nāhī jā hau karī na hoī. (1)

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ, ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ।।੧।। ਰਹਾਉ।।
Balihārī kudrat(i) vasiā, terā aṅt(u) na jāī lakhiā. (1) Rahāo.

ਜਾਤਿ ਮਹਿ ਜੋਤਿ, ਜੋਤਿ ਮਹਿ ਜਾਤਾ, ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ ।।
Jāt(i) maih jot(i), jot(i) maih jātā, akal kalā bharpūr(i) rahiā.

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤ ਸੁਆਲਿਉ, ਜਿਨਿ ਕੀਤੀ ਸੋ ਪਾਰਿ ਪਇਆ ।।
Tūṅ sachā sāhib(u) siphat suālio, jin(i) kītī so pār(i) paiā.

ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ, ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ।।੨।।
Kahu Nānak karte kīā bātā, jo kichh(u) karṇā su kar(i) rahiā. (2)

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Name of the Bāṇī.

(1)

Salok, First Gurū.

Pain is (becomes) the remedy, (while) joy (of mammon) is (becomes) the disease; when there are (worldly) pleasures then (the man) loves not God.

You, the Creator, I am nothing; if I (attempt to) do something, nothing comes out of it. (1)

I am a sacrifice to You : You reside in the nature in Your Omnipotence ; Your end cannot be seen. (1) Pause.

Your Light pervades the creation and the creation is contained in Your Light : Your own Supreme Power fills the inanimate and animate creation.

You are the True Lord, Your praise is most beautiful; whosoever utters it (Your praise) crosses (the world ocean).

(Satgurū) Nānak utters the Words (of praise) of the Creator : Whatever is to be done (by God), He goes on doing that. (2)

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ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥
SO DAR(U) RĀG(U) ĀSĀ MAHALĀ 1.

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik Oṅkār sat(i) gur prasād(i).

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ, ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥
So dar(u) terā kehā so ghar(u) kehā, jit(u) baih sarab samāle.

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ, ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥
Vāje tere nād anek asaṅkhā, kete tere vāvaṇ-hāre.

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ, ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥
Kete tere rāg parī sio kahīah(i), kete tere gāvaṇ-hāre.

ਗਾਵਨਿ ਤੁਧਨੋ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ, ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥
Gāvan(i) tudh-no pavaṇ(u) pāṇī baisaṅtar(u), gāvai rājā dharam(u) duāre.

ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ, ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥
Gāvan(i) tudh-no chit(u) gupat(u) likh(i) jāṇan(i), likh(i) likh(i) dharam(u) bīchāre.

ਗਾਵਨਿ ਤੁਧ ਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ, ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥
Gāvan(i) tudh no Īsar(u) Brahmā Devī, sohan(i) tere sadā savāre.

ਗਾਵਨਿ ਤੁਧ ਨੋ ਇੰਦ੍ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ, ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥
Gāvan(i) tudh no Iṅdr Iṅdrāsaṇ(i) baiṭhe, devtiā dar(i) nāle.

ਗਾਵਨਿ ਤੁਧ ਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ, ਗਾਵਨਿ ਤੁਧ ਨੋ ਸਾਧ ਬੀਚਾਰੇ ॥
Gāvan(i) tudh no sidh samādhī aṅdar(i), gāvan(i) tudh no sādh bīchāre.

ਗਾਵਨਿ ਤੁਧ ਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ, ਗਾਵਨਿ ਤੁਧ ਨੋ ਵੀਰ ਕਰਾਰੇ ॥
Gāvan(i) tudh no jatī satī saṅtokhī, gāvan(i) tudh no vīr karāre.

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(2)

Sodar Āsā Measure First Gurū.

There is only one God, He is obtained by the Grace of the True Gurū.

What is that Gate and Mansion of Yours, where You sit and take care of all ?

Your innumerable musical instruments of different kinds are played there and innumerable are the singers there.

Many minstrels of Yours, sing Your praises in various measures and their consorts.

Water, wind, fire and the god of justice sing Your praises.

Angels, who record the mortal's deeds and know how to write these, and on the basis of whose recorded accounts the god of justice administers justice, also sing Your praises.

Shivā, Brahmā and the fair goddesses, adorned by You, sing Your songs.

Indrā, sitting on his throne with deities, sings Your praises at Your gate.

Persons, claiming to have miraculous powers, and saints sing Your praises in their meditation.

Continents, true and calm saints and the fearless warriors, sing Your praises.

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ਗਾਵਨਿ ਤੁਧ ਨੋ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ, ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
Gāvan(i) tudh no paṇḍit paṛan(i) rakhīsur, jug(u) jug(u) vedā nāle.

ਗਾਵਨਿ ਤੁਧ ਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ, ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥
Gāvan(i) tudh no mohaṇīā man(u) mohan(i), surag(u) machh(u) pae-āle.

ਗਾਵਨਿ ਤੁਧ ਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ, ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥
Gāvan(i) tudh no ratan upāe tere, aṭh-saṭh(i) tīrath nāle.

ਗਾਵਨਿ ਤੁਧ ਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ, ਗਾਵਨਿ ਤੁਧ ਨੋ ਖਾਣੀ ਚਾਰੇ ॥
Gāvan(i) tudh no jodh mahābal sūrā, gāvan(i) tudh no khāṇi chāre.

ਗਾਵਨਿ ਤੁਧ ਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ, ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥
Gāvan(i) tudh no khaṇḍ maṇḍal brahmaṇḍā, kar(i) kar(i) rakhe tere dhāre.

ਸੇਈ ਤੁਧ ਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ, ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
Seī tudh no gāvan(i) jo tudh(u) bhāvan(i), rate tere bhagat rasāle.

ਹੋਰਿ ਕੇਤੇ ਤੁਧ ਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ, ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥
Hor(i) kete tudh no gāvan(i) se mai chit(i) na āvan(i), Nānak(u) kiā bīchāre.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ, ਸਾਹਿਬੁ ਸਾਚਾ, ਸਾਚੀ ਨਾਈ ॥
Soī soī sadā sach(u), sāhib(u) sāchā, sāchī nāī.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ, ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥
Hai bhī hosī jāe na jāsī, rachnā jin(i) rachāī.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ, ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
Raṅgī raṅgī bhātī kar(i) kar(i) jinsī, māiā jin(i) upāī.

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Scholars, readers of Vedās of all ages and seven supreme sages, sing Your praises.

Fascinating she-seraphs, who captivate hearts in paradise, sing Your praises in this world and the nether regions.

Invaluable objects created by You, as well as the sixty-eight places of pilgrimage, sing Your praises.

Great mighty warriors, divine heroes and four sources of creation, sing Your praises.

The continents, worlds and solar system, established by You, sing Your glories.

God's saints, steeped in the Name, the home of Nectar, who are pleasing to You, sing Your praises.

(Satgurū) Nānak (says that) many more, who cannot be recollected in the mind, sing Your praises.

God, His Name and glories are always True.

God, Who created the creation, exists and will exist forever, and will not depart when the creation disappears.

God, Who created māyā, has by various ways, created the creation of different colours and kinds.

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ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ, ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
Kar(i) kar(i) dekhai kītā āpnā, jio tis dī waḍiāī.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ, ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
Jo tis(u) bhāvai soī karsī, phir(i) hukam(u) na karṇā jāī.

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿ ਸਾਹਿਬੁ, ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥
So pātisāh(u) sāhā pat(i) sāhib(u), Nānak rahaṇ(u) rajāī. (1)

ਆਸਾ ਮਹਲਾ ੧ ॥
ĀSĀ MAHALĀ 1.

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥ ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥
Suṇ(i) vaḍā ākhai sabh(u) koe. Kevaḍ(u) vaḍā ḍīṭhā hoe.

ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥ ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥
Kīmat(i) pāe na kahiā jāe. Kahṇai vāle tere rahe samāe. (1)

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥
Vaḍe mere sāhibā gaihar gaṅbhīrā guṇī gahīrā.

ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥
Koe na jāṇai terā ketā kevaḍ(u) chīrā. (1) Rahāo.

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥ ਸਭਿ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥
Sabh(i) surtī mil(i) surat(i) kamāī.
Sabh(i) kīmat(i) mil(i) kīmat(i) pāī.

ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰ ਹਾਈ ॥
Giānī dhiānī gur gur hāī.

ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥
Kahaṇ(u) na jāī terī til(u) vaḍiāī. (2)

ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥
Sabh(i) sat sabh(i) tap sabh(i) changiāīā.

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After creating the creation, God in His grandeur beholds His works.

God does whatever pleases Him, and no one can give any order to Him.

(Satgurū) Nānak (says that) one should live subject to His will, Who is the King of kings. (1)

(3)

Āsa Measure, First Gurū.

One, who has heard about God, calls Him Great.
But only that one, who has seen God, knows how great He is.

None can describe or assess the value (of God).
Your describers remain absorbed in You. (1)

O Almighty God, my Master of unfathomable depths, You are an ocean of excellences.

None knows how big and great is Your expanses. (1) Pause.

All the contemplatives contemplate after sitting together.
All the appraisers, meeting together, have assessed the worth (of the Lord).

The theologians, the meditators, the preachers of preachers have all described God.

But they cannot tell even an iota of God's greatness. (2)

All truths, penances, all virtues;

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ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥
Sidhā purkhā kīā vaḍiāīā.

ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥
Tudh(u) viṇ(u) sidhī kinai na pāīā.

ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥
Karam(i) milai nāhī ṭhāk(i) rahāīā. (3)

ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥ ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥
Ākhaṇ vālā kiā vechārā. Siphtī bhare tere bhaṇḍārā.

ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥ ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥
Jis(u) tū deh(i) tisai kiā chārā.
Nānak sach(u) savāraṇ-hārā. (4-2)

ਆਸਾ ਮਹਲਾ ੧ ॥
ĀSĀ MAHALĀ 1.

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥ ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥
Ākhā jīvā visrai mar(i) jāo. Ākhaṇ(i) aukhā sāchā Nāo.

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥ ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥੧॥
Sāche Nām kī lāgai bhūkh.
Ut(u) bhūkhai khāe chalīaih dūkh. (1)

ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥
So kio visrai merī māe. Sāchā Sāhib(u) sāchai nāe. (1) Rahāo.

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥ ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
Sāche Nām kī til(u) vaḍiāī. Ākh(i) thake kīmat(i) nahī pāī.

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥ ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥
Je sabh(i) mil(i) kai ākhaṇ pāhi.
Vaḍā na hovai ghāṭ(i) na jāe. (2)

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And the greatness of the men of miracles;

(And) all spiritual powers, cannot be achieved without You (Your Grace).

These are obtained by Your Grace, and cannot be stopped. (3)

What can the helpless utterer do?
Your treasures are completely full with Your praises.

He, to whom You give, thinks of no other means.
(Satgurū) Nānak (says that) the Lord Himself fulfills. (4-2)

(4)

Āsā Measure, First Gurū.

I live when I repeat (the Name), I die when I forget it.
It is difficult to utter the True Name.

If there is hunger for the True Name;
(Then) such hunger consumes pains. (1)

How can He be forgotten, My mother?
God is True, His Name is True. (1) Pause.

Even an iota of the Greatness of True Name (cannot be narrated);
(Men) have become tired (of narrating the greatness of the True Name); but cannot evaluate it.

If all men were to describe together (the Lord);
He will neither become great nor small. (2)

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ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥ ਦੇਦਾ ਰਹੈ ਨ ਚੂਕੈ ਭੋਗੁ ॥
Nā oh(u) marai na hovai sog(u).
Dedā rahai na chūkai bhog(u).

ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥ ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥੩॥
Guṇ(u) eho hor(u) nāhī koe. Nā ko hoā nā ko hoe. (3)

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥ ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥
Jevaḍ(u) āp(i) tevaḍ terī dāt(i).
Jin(i) din(u) kar(i) kai kītī rāt(i).

ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥ ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੩॥
Khasam(u) visāreh te kamjāt(i).
Nānak nāvai bājh(u) sanāt(i). (4-3)

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪ ॥
RĀG(U) GŪJRĪ MAHALĀ 4.

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ, ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥
Har(i) ke jan Satigur sat-purkhā, binau karau gur pās(i).

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ, ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥
Ham kire kiram Satigur sarṇāī, kar(i) daiā Nām(u) pargās(i). (1)

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ, ਮੋ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥
Mere mīt Gurdev, mo kau Rām Nam(u) pargās(i).

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ, ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ॥
Gurmat(i) Nām(u) merā prān sakhāī, Har(i) kīrat(i) hamrī rahrās(i). (1) Rahāo.

ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ, ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥
Har(i) jan ke vaḍ bhāg vaḍere, jin Har(i) Har(i) sardhā Har(i) piās.

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He never dies, (so) there can never be any mourning.
He goes on giving and His supplies never run short.

One unique virtue of the Lord is that none else is like Him.
None else was, nor will ever be like Him. (3)

God's gifts are as great as He Himself is.
God has made the day and then night.

Those who forget the Lord, are low and mean.
(Satgurū) Nānak says that men are outcast wretches without the Lord's Name. (4-3)

(5)

Gūjrī Measure, Fourth Gurū.

O my Great and True Gurū, (O) true worshipper of God, I make one supplication before You.

I am an insect and a worm; I have sought Your shelter, kindly bestow upon me the Light of Your Name. (1)

O my Friend and Great Gurū, give me the Light of the Name of the Omnipresent God.

The Name, revealed to me by the Gurū's advice, is the breath of my life and the praise of the Lord is my life's vocation. (1) Pause.

The devotees of God are very fortunate, (as) they have faith in God, and also thirst (yearning) for Him.

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ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸੀਐ, ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥
Har(i) Har(i) Nām(u) milai triptāseh, mil(i) saṅgat(i) guṇ pargās(i). (2)

ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ, ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥
Jin Har(i) Har(i) Har(i) ras(u) Nām(u) na pāiā, te bhāg-hīṇ jam pās(i).

ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ, ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥
Jo Satigur saraṇ(i) saṅgat(i) nahī āe, dhrig(u) jīve dhrig(u) jīvās(i). (3)

ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ, ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥
Jin Har(i) jan Satigur saṅgat(i) pāī, tin dhur(i) mastak(i) likhiā likhās(i).

ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ, ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੪॥
Dhan(u) dhaṅn(u) sat-saṅgat(i) jit(u) Har(i) ras(u) pāiā, mil(i) jan Nānak Nām(u) pargās(i). (4-4)

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥
RĀG(U) GŪJRĪ MAHALĀ 5.

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ, ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥
Kāhe re man chitveh udam(u), jā āhar(i) Har(i) jīo pariā.

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ, ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥੧॥
Sail pathar maih jaṅt upāe, tā kā rijak(u) āgai kar(i) dhariā. (1)

ਮੇਰੇ ਮਾਧਉ ਜੀ, ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥
Mere mādhau jī, satsaṅgat(i) mile su tariā.

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They become satiated by obtaining the Name of God, and their virtues shine by their joining the society of the saints. (2)

Those who have not tasted the Nectar of the Name of God, are unfortunate and will be taken away by the god of Death.

Accursed is the life as well as the hope of living of those, who have not sought the protection and society of the True Gurū. (3)

Those true devotees, on whose forehead such pre-ordained destiny is written, get the society of the True Gurū.

Blessed is the true society of saints, from where the God's Nectar is obtained. By meeting the true devotees of God, His Name becomes manifest, (so says) (Satgurū) Nānak. (4-4)

(6)

Gūjrī Measure, Fifth Gurū.

O mind, why do you think about your programmes, when the Respected God is Himself engaged (in fulfilling your desires)?

God has created living beings in the rocks and stones, (and) He puts before them their sustenance. (1)

O my Respected Lord of mammon! One, who joins the society of saints, is saved.

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ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ, ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥੧॥ ਰਹਾਉ॥
Gur parsād(i) param pad(u) pāiā, sūke kāsaṭ hariā. (1)Rahāo.

ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ, ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥
Janan(i) pitā lok sut banitā, koe na kis kī dhariā.

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ, ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ ॥੨॥
Sir(i) sir(i) rijak(u) saṅbāhe Ṭhākur(u), kāhe man bhau kariā.(2)

ਊਡੇ ਊਡਿ ਆਵੈ ਸੈ ਕੋਸਾ, ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥
Ūḍe ūḍ(i) āvai sai kosā, tis(u) pāchhai bachre chhariā.

ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ, ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥
Tin kavaṇ(u) khalāvai kavaṇ(u) chugāvai, man maih simran(u) kariā. (3)

ਸਭਿ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ, ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥
Sabh(i) niḍhān das aṣṭ sidhān, Ṭhākur kar tal dhariā.

ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ, ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੫॥
Jan Nānak bal(i) bal(i) sad bal(i) jāīai, terā aṅt(u) na pārāvariā. (4-5)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ ॥
RĀG(U) ĀSĀ MAHALĀ 4, SO PURAKH(U).

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik Oṅkār sat(i) gur prasād(i).

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ, ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥
So Purakh(u) Niraṅjan(u) Har(i) Purakh(u) Niraṅjan(u), Har(i) agamā agam apārā.

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By the grace of the Gurū, he obtains the heavenly seat; even dry wood becomes green. (1) Pause.

Neither mother, nor father, nor others, nor son, nor wife, supports anyone.

God sends sustenance to evervone, then why should you worry, O my soul? (2)

They (flamingoes) come away after flying over hundreds of miles, leaving their young ones behind;

Who then feeds and teaches them to peck?
(The reply is :) Their remembrance (of God) in mind. (3)

The Lord holds on the Palm of His Hand all the nine treasures and the eighteen supernatural powers.

Servant (Satgurū) Nānak says, I am devoted and dedicated to God; I am ever a sacrifice to You, Your limits are beyond description. (4-5)

(7)

Āsā Measure, Fourth Gurū. That God.

There is only one God. He is obtained by the Grace of the Gurū.

God is immune from mammon, beyond approach and understanding and without limits.

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ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ, ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥
Sabh(i) dhiāveh sabh(i) dhiāveh tudh(u) jī, Har(i) sache sirjaṇ-hārā.

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ, ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥
Sabh(i) jīa tumāre jī, tūṅ jīā kā dātārā.

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ, ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥
Har(i) dhiāvoh saṅtoh jī, sabh(i) dūkh visāraṇ-hārā.

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ, ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ ॥੧॥
Har(i) āpe Ṭhākur(u) Har(i) āpe sevak(u) jī, kiā Nānak jaṅt vichārā. (1)

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ, ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ ॥
Tūṅ ghaṭ ghaṭ aṅtar(i) sarab niraṅtar(i) jī, Har(i) eko Purakh(u) samāṇā.

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ, ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥
Ik(i) dāte ik(i) bhekhārī jī, sabh(i) tere choj viḍāṇā.

ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ, ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ॥
Tūṅ āpe dātā āpe bhugtā jī, hau tudh(u) bin(u) awar(u) na jāṇā.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ, ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥
Tūṅ Pār-Braham(u) beaṅt(u) beaṅt(u) jī, tere kiā guṇ ākh(i) vakhāṇā.

ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ, ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ ॥੨॥
Jo seveh jo seveh tudh(u) jī, Jan(u) Nānak(u) tin kurbāṇā. (2)

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ, ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ ॥
Har(i) dhiāveh Har(i) dhiāveh tudh(u) jī, se jan jug maih sukh-vāsī.

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All meditate on True and Respected God, the Creator.

All living beings belong to You, You are their Giver.

O saints, meditate on God, Who removes all pains.

(Satgurū) Nānak (says) : God is the Master, He Himself is the servant; the mortal is most insignificant. (1)

One Supreme God is ever contained in all hearts and everything.

Some are donors, some are beggars; all these are wonderful plays of God.

God is the Giver, God is the Enjoyer; excepting You I recognise none.

God is Limitless, Infinite and Supreme, what virtues of Yours can I narrate ?

(Satgurū) Nānak (says) : I am a sacrifice to those, who serve (worship) You. (2)

Those, who meditate upon God and remember Him, live in this (dark) age with comforts.

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ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ, ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥
Se mukat(u) se mukat(u) bhae jin Har(i) dhiāiā jī, tin tūṭī jam kī phāsī.

ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ, ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥
Jin Nirbhau jin Har(i) Nirbhau dhiāiā jī, tin kā bhau sabh(u) gavāsī.

ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ, ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥
Jin seviā jin seviā merā Har(i) jī, te Har(i) Har(i) rūp(i) samāsī.

ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ, ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ ॥੩॥
Se dhaṅn(u) se dhaṅn(u) jin Har(i) dhiāiā jī, jan(u) Nānak(u) tin bal(i) jāsī. (3)

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ, ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥
Terī bhagat(i) terī bhagat(i) bhaṇḍār jī, bhare beaṅt beaṅtā.

ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ, ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ ॥
Tere bhagat tere bhagat salāhan(i) tudh(u) jī, Har(i) anik anek anaṅtā.

ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ, ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥
Terī anik terī anik kareh Har(i) Pūjā jī, tap(u) tāpeh japeh beaṅtā.

ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ, ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥
Tere anek tere anek paṛeh bahu simirat(i) sāsat jī, kar(i) kiriā khaṭ(u) karam karaṅtā.

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Gandhi Memorial College Of Education Ranjhan Rahrā (i) Sāhil Education Ranjhan Rantalab Jammu

Those, who remember God, get liberation and emancipation and their noose of death is broken.

All fears (of transmigration) of those, who meditate on the Fearless God, vanish.

Those, who serve (worship) God, are absorbed in God.

(Satgurū) Nānak (says) : they who meditate on God, are blessed ones and I am a sacrifice to them. (3)

Treasures of His meditation are always brimful and infinite.

Your countless saints praise You in countless ways.

Many and many more worship God, Who is Endless, and repeat His Name and practise penance.

Many and many read many times, Simritīs and Shāstras and perform rituals and religious ceremonies.

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ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ, ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ॥੪॥
Se bhagat se bhagat bhale jan Nānak jī, jo bhāveh mere Har(i) Bhagvaṅtā. (4)

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ, ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥
Tūṅ Ād(i) Purakh(u) apraṅpar(u) Kartā jī, tudh(u) jevaḍ(u) avar(u) na koī.

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ, ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ ॥
Tūṅ jug(u) jug(u) eko sadā sadā tūṅ eko jī, tūṅ nehchal(u) kartā soī.

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ, ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥
Tudh(u) āpe bhāvai soī vartai jī, tūṅ āpe kareh su hoī.

ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ, ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ ॥
Tudh(u) āpe sriṣṭ(i) sabh upāī jī, tudh(u) āpe siraj(i) sabh goī.

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ, ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ ॥੫॥੧॥
Jan(u) Nānak(u) guṇ gāvai karte ke jī, jo sabhsai kā jāṇoī.(5-1)

ਆਸਾ ਮਹਲਾ ੪ ॥
ĀSĀ MAHALĀ 4.

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥
Tūṅ kartā sachiār(u) maiḍā sāīṅ.

ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ, ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥
Jo tau bhāvai soī thīsī, jo tūṅ deh(i) soī hau pāī. (1) Rahāo.

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥
Sabh terī tūṅ sabhnī dhiāiā.

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥
Jis no kripā kareh tin(i) Nām ratan(u) pāiā.

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(Satgurū) Nānak (says) : those saints, who are pleasing to God, are sublime. (4)

God is Primal; God is most wonderful Creator and none is as great as God.

God is One and the same since ages, He never changes, continues to be the same and is ever stable.

Whatever God wants, comes to happen; whatever He does, gets accomplished.

God Himself created the universe and having done so, will destroy all of it.

(Satgurū) Nānak sings the praises of the Creator, Who is the Knower of all and everything. (5-1)

(8)

Āsā Measure, Fourth Gurū.

God is the True Creator and my Master.

Whatever pleases You comes to happen, what You give I get. (1) Pause.

All are Yours and meditate on You.

He, upon whom You shower Your mercy, obtains the Jewel of the Name.

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ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥
Gurmukh(i) lādhā manmukh(ı) gavāiā.

ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥
Tudh(u) āp(i) vichhoṛiā āp(i) milāiā. (1)

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥
Tūṅ darīāo sabh tujh hī māh(i).

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥
Tujh bin(u) dūjā koī nāh(i).

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥
Jīa jaṅt sabh(i) terā khel(u).

ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥
Vijog(i) mil(i) vichhuṛiā sañjogī mel(u). (2)

ਜਿਸ ਨੋ ਤੂ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥
Jis no tū jāṇāeh soī jan(u) jāṇai.

ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥
Har(i) guṇ sad hī ākh(i) vakhāṇai.

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
Jin(i) Har(i) seviā tin(i) sukh(u) pāiā.

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥
Sahje hī Har(i) Nām(i) samāiā. (3)

ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥
Tū āpe kartā terā kīā sabh(u) hoe.

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
Tudh(u) bin(u) dūjā avar(u) na koe.

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The true devotees obtain the Name and faithless apostates lose it.

You Yourself separate and Yourself unite. (1)

You are the ocean and all are contained in You.

There is none else except You.

All the living beings are Your play-things.

The union of the separated ones is the result of good fortune. (2)

They, to whom You give Your understanding, understand You.

They then always utter God's praises.

They who serve (worship) God, obtain peace.

They are united in the Name easily. (3)

You are the Doer; everything is done by You.

There is no parallel of Yours.

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ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥
Tū kar(i) kar(i) vekheh jāṇeh soe.

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥
Jan Nānak Gurmukh(i) pargaṭ(i) hoe. (4-2)

ਆਸਾ ਮਹਲਾ ੧ ॥
ĀSĀ MAHALĀ 1.

ਤਿਤੁ ਸਰਵਰੜੈ ਭਈਲੇ ਨਿਵਾਸਾ, ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥
Tit(u) sarvarṛai bhaī-le nivāsā, pāṇī pāvak(u) tineh kīā.

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ, ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ ॥੧॥
Paṅkaj(u) moh pag(u) nahī chālai, ham dekhā tah dūbīale. (1)

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥
Man ek(u) na chetas(i) mūṛ manā.

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ॥
Har(i) bisrat tere guṇ galiā. (1) Rahāo.

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ, ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥
Nā hau jatī satī nahī paṛiā, mūrakh mugdhā janam(u) bhaiā.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ, ਜਿਨ ਤੂੰ ਨਾਹੀ ਵੀਸਰਿਆ ॥੨॥੩॥
Praṇvat(i) Nānak tin kī saraṇā, jin tūṅ nāhī vīsariā. (2-3)

ਆਸਾ ਮਹਲਾ ੫ ॥
ĀSĀ MAHALĀ 5.

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥
Bhaī prāpat(i) mānukh dehurīā.

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥
Gobind milaṇ kī eh terī barīā.

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You create, behold and understand Your creation.

(Satgurū) Nānak (says) : You are revealed to (Your) slaves through the Gurū. (4-2)

(9)

Āsā Measure, First Gurū.

(The mortal) lives in the world pool, in which the water (worldly things) of fire (greed) has been put by Him.

(The man) cannot move his feet in the mire of worldly love and greed; and we see him drowning (there). (1)

O fool, why don't you remember the One Lord in your mind?

Virtues of the mortal wither away by forgetting God. (1) Pause.

(Satgurū shows his humility and says) I am neither a continent nor true, nor a scholar; I am an ignorant fool.

(Satgurū) Nānak says, I have sought shelter of those, who never forget You. (2-3)

(10)

Āsā Measure, Fifth Gurū.

(O man !) You have obtained the human body.

This is your time (opportunity) to meet the Lord of this world.

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ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥
Avar(i) kāj terai kitai na kām.

ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥
Mil(u) Sādh saṅgat(i) bhaj(u) kewal Nām. (1)

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥
Saraṅjām(i) lāg(u) bhavjal taran kai.

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ਰਹਾਉ॥
Janam(u) brithā jāt raṅg(i) Māiā kai. (1) Rahāo.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥
Jap(u) tap(u) saṅjam(u) dharam(u) na kamāiā.

ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥
Sevā sādh na jāniā Har(i) rāiā.

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥
Kahu Nānak ham nīch karaṅmā.

ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥
Saraṇ(i) pare kī rākhoh sarmā. (2-4)

ਪਾ: ੧੦ (ਕਬਿਯੋ ਬਾਚ)
PĀTSHĀHĪ 10 (DASVĪṄ) (KABYO BĀCH)

ਬੇਨਤੀ ਚੌਪਈ ॥
BENTĪ CHAUPAĪ.

ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰੱਛਾ ॥ ਪੂਰਨ ਹੋਇ ਚਿਤ ਕੀ ਇੱਛਾ ॥
Hamrī karo hāth dai rachhā. Pūran hoe chit kī ichhā.

ਤਵ ਚਰਨਨ ਮਨ ਰਹੈ ਹਮਾਰਾ ॥ ਅਪਨਾ ਜਾਨ ਕਰੋ ਪ੍ਰਤਿਪਾਰਾ ॥੧॥
Tav charnan man rahai hamārā. Apnā jān karo partipārā. (1)

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All other works are of no avail to you.

Join the society of godly persons and meditate on the Name alone. (1)

Make preparations for swimming across the dreadful world ocean.

The human life is being wasted uselessly in the love of mammon. (1) Pause.

I have not practised meditation, penance, self-control and truthfulness.

I have not served holy people and have not recognised God, the King;

Our deeds are mean, (pray like this) says (Satgurū) Nānak;

(O my God) kindly preserve my honour, I seek Your shelter. (2-4)

Tenth Master.

Prayer; Name and style of the verses.

(O God !) give me Your Hand and protect me.
Kindly fulfil all (my) mind's desires.

May my mind remain ever attached to Your Feet.
Treat me as Your own and cherish me. (1)

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ਹਮਰੇ ਦੁਸਟ ਸਭੇ ਤੁਮ ਘਾਵਹੁ ॥ ਆਪੁ ਹਾਥ ਦੈ ਮੋਹਿ ਬਚਾਵਹੁ ॥
Hamre dusṭ sabhai tum ghāvoh. Āp(u) hāth dai mohe bachāvoh.

ਸੁਖੀ ਬਸੈ ਮੋਰੋ ਪਰਿਵਾਰਾ ॥ ਸੇਵਕ ਸਿੱਖ ਸਭੇ ਕਰਤਾਰਾ ॥੨॥
Sukhī basai moro parivārā. Sevak sikkh sabhai Kartārā. (2)

ਮੋ ਰੱਛਾ ਨਿਜ ਕਰ ਦੈ ਕਰਿਯੈ ॥ ਸਭ ਬੈਰਨ ਕੌ ਆਜ ਸੰਘਰਿਯੈ ॥
Mo rachhā nij kar dai kariyai. Sabh bairan ko āj saṅghriyai.

ਪੂਰਨ ਹੋਇ ਹਮਾਰੀ ਆਸਾ ॥ ਤੋਰ ਭਜਨ ਕੀ ਰਹੈ ਪਿਆਸਾ ॥੩॥
Pūran hoe hamārī āsā. Tor bhajan kī rahai piāsā. (3)

ਤੁਮਹਿ ਛਾਡਿ ਕੋਈ ਅਵਰ ਨ ਧਯਾਊਂ ॥ ਜੋ ਬਰ ਚਹੌਂ ਸੁ ਤੁਮ ਤੇ ਪਾਊਂ ॥
Tumeh chhāḍ(i) koī avar na dhiyāūṅ.
Jo bar chahoṅ so tum te pāūṅ.

ਸੇਵਕ ਸਿੱਖ ਹਮਾਰੇ ਤਾਰੀਅਹਿ ॥ ਚੁਨਿ ਚੁਨਿ ਸਤ੍ਰ ਹਮਾਰੇ ਮਾਰੀਅਹਿ ॥੪॥
Sevak sikkh hamāre tārīah(i).
Chun(i) chun(i) satr hamāre mārīah(i). (4)

ਆਪ ਹਾਥ ਦੈ ਮੁਝੈ ਉਬਰਿਯੈ ॥ ਮਰਨ ਕਾਲ ਕਾ ਤ੍ਰਾਸ ਨਿਵਰਿਯੈ ॥
Āp hāth dai mujhai ubariyai. Maran kāl kā trās nivariyai.

ਹੂਜੋ ਸਦਾ ਹਮਾਰੇ ਪੱਛਾ ॥ ਸ੍ਰੀ ਅਸਿਧੁਜ ਜੂ ਕਰਿਯਹੁ ਰੱਛਾ ॥੫॥
Hūjo sadā hamāre pachhā. Srī asidhuj jū kariyoh rachhā. (5)

ਰਾਖਿ ਲੇਹੁ ਮੁਹਿ ਰਾਖਨਹਾਰੇ ॥ ਸਾਹਿਬ ਸੰਤ ਸਹਾਇ ਪਿਆਰੇ ॥
Rākh(i) lehu muhe rākhan-hāre. Sāhib saṅt sahāe piāre.

ਦੀਨ ਬੰਧੁ ਦੁਸਟਨ ਕੇ ਹੰਤਾ ॥ ਤੁਮ ਹੋ ਪੁਰੀ ਚਤੁਰ ਦਸ ਕੰਤਾ ॥੬॥
Dīn baṅdh(u) dusṭan ke haṅtā.
Tum ho purī chatur das kaṅtā. (6)

ਕਾਲ ਪਾਇ ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ ॥ ਕਾਲ ਪਾਇ ਸਿਵ ਜੂ ਅਵਤਰਾ ॥
Kāl pāe Brahmā bap(u) dharā. Kāl pāe Siv jū avtarā.

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Destroy all my enemies.
Give me Your Hand and save me.

May my family-members live in peace.
May my servants and sikhs live in peace, O God. (2)

Give me Your Hand and protect me.
Destroy all my enemies today.

May my (this) hope be fulfilled, (that)
The thirst for repeating Your Name continues to exist. (3)

May I not forsake You and may I not meditate on anyone else except You.
May I obtain from You, whatever gifts I want.

Kindly make my servants as well as my disciples to swim (the world ocean).
Kindly kill my enemies after singling them out. (4)

Kindly give me Your Hand and save me.
Kindly destroy from within myself the fear of the time of death.

May You ever remain on my side.
O God, there is Sword on Your Banner, protect me. (5)

O Great Preserver, preserve me.
Dear God, You are the Master and Helper of the saints.

You are the Friend of the poor; (You) are the Destroyer of tyrants.
You are the Master of the fourteen worlds. (6)

Brahmā obtained a body (as ordered by God) at proper time.
Shivā was born (as ordered by God) at proper time.

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ਕਾਲ ਪਾਇ ਕਰ ਬਿਸਨੁ ਪ੍ਰਕਾਸਾ ॥ ਸਕਲ ਕਾਲ ਕਾ ਕੀਆ ਤਮਾਸਾ ॥੭॥
Kāl pāe kar Bisan(u) prakāsā. Sakal kāl kā kīā tamāsā. (7)

ਜਵਨ ਕਾਲ ਜੋਗੀ ਸਿਵ ਕੀਓ ॥ ਬੇਦ ਰਾਜ ਬ੍ਰਹਮਾ ਜੂ ਥੀਓ ॥
Javan kāl jogī Siv kīo. Bed rāj Brahmā jū thīo.

ਜਵਨ ਕਾਲ ਸਭ ਲੋਕ ਸਵਾਰਾ ॥ ਨਮਸਕਾਰ ਹੈ ਤਾਹਿ ਹਮਾਰਾ ॥੮॥
Javan kāl sabh lok savārā. Namaskār hai tāhe hamārā. (8)

ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ ਬਨਾਯੋ ॥ ਦੇਵ ਦੈਤ ਜੱਛਨ ਉਪਜਾਯੋ ॥
Javan kāl sabh jagat banāyo. Dev dait jachhan upjāyo.

ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ ॥ ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥੯॥
Ād(i) aṅt(i) ekai avtārā. Soī Gurū samjhiyoh hamārā. (9)

ਨਮਸਕਾਰ ਤਿਸ ਹੀ ਕੋ ਹਮਾਰੀ ॥ ਸਕਲ ਪ੍ਰਜਾ ਜਿਨ ਆਪ ਸਵਾਰੀ ॥
Namaskār tis hī ko hamārī. Sakal prajā jin āp savārī.

ਸਿਵਕਨ ਕੋ ਸਿਵ ਗੁਨ ਸੁਖ ਦੀਓ ॥ ਸੱਤ੍ਰੁਨ ਕੋ ਪਲ ਮੋ ਬਧ ਕੀਓ ॥੧੦॥
Sivkan ko siv gun sukh dīo. Sattrun ko pal mo badh kīo. (10)

ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ ॥ ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ ॥
Ghaṭ ghaṭ ke aṅtar kī jānat. Bhale bure kī pīr pachhānat.

ਚੀਟੀ ਤੇ ਕੁੰਚਰ ਅਸਥੂਲਾ ॥ ਸਭ ਪਰ ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਕਰ ਫੂਲਾ ॥੧੧॥
Chīṭī te kuṅchar asthūlā. Sabh par kripā dristi(i) kar phūlā. (11)

ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ ਦੁਖੀ ॥ ਸੁਖ ਪਾਏ ਸਾਧੁਨ ਕੇ ਸੁਖੀ ॥
Saṅtan dukh pāe te dukhī. Sukh pāe sādhun ke sukhī.

ਏਕ ਏਕ ਕੀ ਪੀਰ ਪਛਾਨੈਂ ॥ ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੈਂ ॥੧੨॥
Ek ek kī pīr pachhānaiṅ. Ghaṭ ghaṭ ke paṭ paṭ kī jānaiṅ. (12)

ਜਬ ਉਦਕਰਖ ਕਰਾ ਕਰਤਾਰਾ ॥ ਪ੍ਰਜਾ ਧਰਤ ਤਬ ਦੇਹ ਅਪਾਰਾ ॥
Jab ud-karakh karā kartārā. Prajā dharat tab deh apārā.

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Vishnū was born (as ordered by God) at proper time.
All this is the play of God. (7)

God created Shivā Yogī at proper time.
God created Brahmā as the King of Vedās.

He fashions the entire world.
I salute Him (such God). (8)

God created the whole world.
God created demi-gods, demons and yakshās.

God is the only one incarnate, from the beginning to the end.
All should know that He (such God) is my Gurū. (9)

I salute Him alone.
He Himself creates all His subjects.

He bestows happiness and divine virtues on His slaves.
He instantaneously destroys the enemies. (10)

God knows what is passing in every heart.
God knows the sufferings of good and bad people.

From the ant to the huge elephant,
God casts His glance of favour on all and gets pleasure. (11)

God is pained to see His saints in trouble.
God is happy, when His saints are happy.

God knows sufferings of everybody.
God knows the innermost secrets of every man's heart. (12)

When the Creator projects Himself,
His creation is created in countless forms.

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ਜਬ ਆਕਰਖ ਕਰਤ ਹੋ ਕਬਹੂੰ ॥ ਤੁਮ ਮੈ ਮਿਲਤ ਦੇਹ ਧਰ ਸਭਹੂੰ ॥੧੩॥
Jab ākarakh karat ho kab-hūṅ.
Tum mai milat deh dhar sabh-hūṅ. (13)

ਜੇਤੇ ਬਦਨ ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ ॥ ਆਪੁ ਆਪਨੀ ਬੂਝ ਉਚਾਰੈ ॥
Jete badan sriṣṭ(i) sabh dhārai. Āp(u) āpnī būjh uchārai.

ਤੁਮ ਸਭ ਹੀ ਤੇ ਰਹਤ ਨਿਰਾਲਮ ॥ ਜਾਨਤ ਬੇਦ ਭੇਦ ਅਰ ਆਲਮ ॥੧੪॥
Tum sabh hī te rahat nirālam. Jānat bed bhed ar ālam. (14)

ਨਿਰੰਕਾਰ ਨ੍ਰਿਬਿਕਾਰ ਨਿਰਲੰਭ ॥ ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਸੰਭ ॥
Niraṅkār nribikār nirlaṅbh. Ād(i) anīl anād(i) asaṅbh.

ਤਾ ਕਾ ਮੂੜ੍ਹ ਉਚਾਰਤ ਭੇਦਾ ॥ ਜਾ ਕੌ ਭੇਵ ਨ ਪਾਵਤ ਬੇਦਾ ॥੧੫॥
Tā kā mūṛh uchārat bhedā. Jā kau bhev na pāvat bedā. (15)

ਤਾ ਕੌ ਕਰਿ ਪਾਹਨ ਅਨੁਮਾਨਤ ॥ ਮਹਾ ਮੂੜ੍ਹ ਕਛੁ ਭੇਦ ਨ ਜਾਨਤ ॥
Tā kau kar(i) pāhan anumānat.
Mahā mūṛh kachh(u) bhed na jānat.

ਮਹਾਦੇਵ ਕੌ ਕਹਤ ਸਦਾ ਸਿਵ ॥ ਨਿਰੰਕਾਰ ਕਾ ਚੀਨਤ ਨਹਿ ਭਿਵ ॥੧੬॥
Mahādev kau kahat sadā Siv. Niraṅkār kā chīnat naih bhiv.(16)

ਆਪੁ ਆਪਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ ॥ ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ ॥
Āp(u) āpnī budh(i) hai jetī. Barnat bhiṅn bhiṅn tuhe tetī.

ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ ਪਸਾਰਾ ॥ ਕਿਹ ਬਿਧਿ ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ ॥੧੭॥
Tumrā lakhā na jāe pasārā.
Keh bidh(i) sajā pratham saṅsārā. (17)

ਏਕੈ ਰੂਪ ਅਨੂਪ ਸਰੂਪਾ ॥ ਰੰਕ ਭਯੋ ਰਾਵ ਕਹੀ ਭੂਪਾ ॥
Ekai rūp anūp sarūpā. Raṅk bhayo rāv kahī bhūpā.

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਕੀਨੀ ॥ ਉਤਭੁਜ ਖਾਨਿ ਬਹੁਰ ਰਚਿ ਦੀਨੀ ॥੧੮॥
Aṇḍaj jerāj setaj kīnī. Utabhuj khān(i) bahur rach(i) dīnī. (18)

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When He draws His creation within Himself,
All living beings are absorbed in Him. (13)

All living beings, who have taken different bodies in this world,
Describe God's virtues according to their understanding.

(O God), You live apart from everything.
Only the learned and wise persons (try to) know the secret (of the above phenomena). (14)

O Formless God, You are free from sins and You do not seek any support.
You are the Primal Being, most pure, without beginning and self-created.

Only a fool boasts that he knows the secrets of God,
Whose secrets are not known even to the Vedās. (15)

The great fool thinks that God is a stone.
But he does not know the difference between the two.

He continues calling Shivā as the Eternal God.
But he does not know the secrets of the Formless God. (16)

(People) according to their different intelligence,
Describe God differently.

God's limits and extent cannot be known.
How the world was fashioned for the first time (cannot be known). (17)

God has only one Form, without any parallel.
God Himself manifests as a poor man, a lord or a king at different places.

God has created life from eggs, wombs and perspiration.
God has created mines of vegetables. (18)

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Ratna Sahib (Gurmukhi & Roman)

ਕਹੂੰ ਫੂਲ ਰਾਜਾ ਹ੍ਵੈ ਬੈਠਾ ॥ ਕਹੂੰ ਸਿਮਟਿ ਭਜੋ ਸੰਕਰ ਇਕੈਠਾ ॥
Kahūṅ phūl rājā havai baiṭhā.
Kahūṅ simiṭ(i) bhayo sańkar ikaiṭhā.

ਸਗਰੀ ਸ੍ਰਿਸਟਿ ਦਿਖਾਇ ਅਚੰਭਵ ॥ ਆਦਿ ਜੁਗਾਦਿ ਸਰੂਪ ਸੁਯੰਭਵ ॥੧੯॥
Sagrī sriṣṭ(i) dikhāe achaṅbhav.
Ād(i) jugād(i) sarūp suyaṅbhav. (19)

ਅਬ ਰੱਛਾ ਮੇਰੀ ਤੁਮ ਕਰੋ ॥ ਸਿੱਖ ਉਬਾਰਿ ਅਸਿੱਖ ਸੰਘਰੋ ॥
Ab rachhā merī tum karo. Sikkh ubār(i) asikkh saṅgharo.

ਦੁਸ਼ਟ ਜਿਤੇ ਉਠਵਤ ਉਤਪਾਤਾ ॥ ਸਕਲ ਮਲੇਛ ਕਰੋ ਰਣ ਘਾਤਾ ॥੨੦॥
Dushṭ jite uṭhvat utpātā. Sakal malechh karo raṇ ghātā. (20)

ਜੇ ਅਸਿਧੁਜ ਤਵ ਸਰਨੀ ਪਰੇ ॥ ਤਿਨ ਕੇ ਦੁਸ਼ਟ ਦੁਖਿਤ ਹ੍ਵੈ ਮਰੇ ॥
Je asidhuj tav sarnī pare. Tin ke dushṭ dukhit havai mare.

ਪੁਰਖ ਜਵਨ ਪਗ ਪਰੇ ਤਿਹਾਰੇ ॥ ਤਿਨ ਕੇ ਤੁਮ ਸੰਕਟ ਸਭ ਟਾਰੇ ॥੨੧॥
Purakh jawan pag pare tihāre. Tin ke tum saṅkaṭ sabh ṭāre.(21)

ਜੋ ਕਲਿ ਕੋ ਇਕ ਬਾਰ ਧਿਐ ਹੈ ॥ ਤਾ ਕੇ ਕਾਲ ਨਿਕਟਿ ਨਹਿ ਐ ਹੈ ॥
Jo kal(i) ko ik bār dhiai hai. Tā ke kāl nikaṭ(i) naih ai hai.

ਰੱਛਾ ਹੋਇ ਤਾਹਿ ਸਭ ਕਾਲਾ ॥ ਦੁਸਟ ਅਰਿਸਟ ਟਰੈਂ ਤਤਕਾਲਾ ॥੨੨॥
Rachhā hoe tāhe sabh kālā. Dusṭ arisṭ ṭareṅ tatkālā. (22)

ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਤਨ ਜਾਹਿ ਨਿਹਰਿਹੋ ॥ ਤਾ ਕੇ ਤਾਪ ਤਨਕ ਮੋ ਹਰਿਹੋ ॥
Kripā drisṭ(i) tan jah(i) nihariho. Tā ke tāp tanak mo hariho.

ਰਿੱਧਿ ਸਿੱਧਿ ਘਰ ਮੋ ਸਭ ਹੋਈ ॥ ਦੁਸ਼ਟ ਛਾਹ ਛ੍ਵੈ ਸਕੈ ਨ ਕੋਈ ॥੨੩॥
Riddh(i) siddh(i) ghar mo sabh hoī.
Dushṭ chhāh chhavai sakai na koī. (23)

ਏਕ ਬਾਰ ਜਿਨ ਤੁਮੈ ਸੰਭਾਰਾ ॥ ਕਾਲ ਫਾਸ ਤੇ ਤਾਹਿ ਉਬਾਰਾ ॥
Ek bār jin tumai sanbhārā. Kāl phās te tāh(i) ubārā.

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Sometimes God sits joyfully as an Emperor;
Sometimes God sits as a Yogī, detached (from all).

His whole creation unfolds miraculous things.
God, the Primal, is from the beginning and self-created. (19)

(O God !), give me Your protection now.
Protect my disciples and destroy my foes.

(O God !), destroy the enemies, who create mischief;
And destroy all infidels on the battlefield. (20)

(There are) men, who seek Your shelter;
Their enemies meet miserable death.

Persons who fall at Your feet,
You remove all their troubles. (21)

Those, who meditate on You, even for once,
Cannot be approached by death.

All of them will get protection forever.
Their troubles and enemies will finish instantaneously. (22)

Upon whom God casts His favourable glance,
Become free from the troubles instantaneously.

Such persons possess all worldly and spiritual pleasures, while sitting in their homes.
Enemies cannot touch even their shadow. (23)

One, who remembers You even for once,
Will be protected from the noose of death.

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ਜਿਨ ਨਰ ਨਾਮ ਤਿਹਾਰੋ ਕਹਾ ॥ ਦਾਰਿਦ ਦੁਸਟ ਦੋਖ ਤੇ ਰਹਾ ॥੨੪॥
Jin nar nām tihāro kahā. Dārid dusṭ dokh te rahā. (24)

ਖੜਗ ਕੇਤ ਮੈ ਸਰਣਿ ਤਿਹਾਰੀ ॥ ਆਪ ਹਾਥ ਦੈ ਲੇਹੁ ਉਬਾਰੀ ॥
Khaṛag ket mai saraṇ(i) tihārī. Āp hāth dai lehu ubārī.

ਸਰਬ ਠੌਰ ਮੋ ਹੋਹੁ ਸਹਾਈ ॥ ਦੁਸਟ ਦੋਖ ਤੇ ਲੇਹੁ ਬਚਾਈ ॥੨੫॥
Sarab ṭhaur mo hohu sahāī. Dusṭ dokh te lehu bachāī. (25)

ਸ੍ਵੈਯਾ ॥
SAVAIYA.

ਪਾਂਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ, ਤਬ ਤੇ ਕੋਊ ਆਂਖ ਤਰੇ ਨਹੀਂ ਆਨਜੋ ॥
Pāṅe gahe jab te tumre, tab te koū āṅkh tare nahīṅ ānyo.

ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ, ਅਨੇਕ ਕਹੈਂ ਮਤ ਏਕ ਨ ਮਾਨਜੋ ॥
Rām rahīm purān qurān, anek kahaiṅ mat ek na mānyo.

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭੈ, ਬਹੁ ਭੇਦ ਕਹੈਂ ਹਮ ਏਕ ਨ ਜਾਨਜੋ ॥
Siṅmrit(i) sāstr bed sabhai, bahu bhed kahaiṅ ham ek na jānyo.

ਸ੍ਰੀ ਅਸਿਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰਿ, ਮੈ ਨ ਕਹਯੋ ਸਭ ਤੋਹਿ ਬਖਾਨਜੋ ॥
Srī asipān kripā tumrī kar(i), mai na kahyo sabh toh(i) bakhānyo.

ਦੋਹਰਾ ॥
DOHRĀ.

ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ, ਗਹਿਓ ਤੁਹਾਰੋ ਦੁਆਰ ॥
Sagal duār kau chhāḍ(i) kai, gaiho tuhāro duār.

ਬਾਂਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ, ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ ॥
Bāṅhe gahe kī lāj as, Gobiṅd dās tuhār.

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One, who repeats Your Name,
Will be relieved from poverty and saved from attacks of foes. (24)

I seek shelter of God, Who has the sword on His Banner.
O God, give me Your own Hand and protect me.

O God, kindly become my Helper at all places,
And protect me from the foes and evil doers. (25)

(11)

Style and Name of the verses.

(O God) Since I have fallen at Your Feet, I do not care for anybody else.
[Since I have taken shelter of one God, I am not afraid of anybody and I do not worship anyone else].

I do not follow the religious ways, preached by various religions, believing in Rām, Mohammad, Purān or Qurān.
[The only way I follow, is the way to worship Unique One God and none else].

The Simritis, Shāstrās and the Vedās lay down different doctrines; but I do not recognise any of these.

O God ! (You have sword in your Hand) I have written these (Hymns) with Your Grace and kindness; all that has been said, is in fact spoken by You.
[Whatever religious doctrines I have written, are in accordance with God's Command].

(12)

Style and Name of the verses.

I have abandoned all doors (shelters) and I have come to Your door, My Lord.

O God (Gobiṅd), kindly protect the honour and grasp my arm, I am Your humble servant.

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ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ ।।*

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ, ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥
ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ, ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥
ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ, ਸਬਦ ਗਾਵਣ ਆਈਆ ॥
ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ, ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥
ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ, ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥੧॥

ਏ ਮਨ ਮੇਰਿਆ, ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥
ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ, ਦੂਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥
ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ, ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥
ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ, ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥
ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ, ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥

ਸਾਚੇ ਸਾਹਿਬਾ, ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥
ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ, ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥
ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ, ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥
ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ, ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥
ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ, ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥੩॥

Note : For romanised and translation, please see pages 164 to 169 and 2091.

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ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥
ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ, ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥
ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ, ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥
ਸਦਾ ਕੁਰਬਾਨੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ, ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥
ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ, ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੋ ॥
ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥੪॥

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ ॥
ਘਰਿ ਸਭਾਗੈ ਸਬਦ ਵਾਜੇ, ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥
ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ, ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥
ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ, ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥
ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ, ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥੫॥

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ, ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥
ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭ ਪਾਇਆ, ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ ॥
ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ, ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥
ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ, ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥
ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ, ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ, ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥

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ਮੁੰਦਾਵਣੀ ਮਹਲਾ ੫ ॥
MUṄDĀVAṆĪ MAHALĀ 5.

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ, ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥
Thāl vich(i) tiṅn(i) vastū paīo, sat(u) saṅtokh(u) vīchāro.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ, ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥
Aṅmrit Nām(u) Ṭhākur kā pae-o, jis kā sabhas(u) adhāro.

ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ, ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥
Je ko khāvai je ko bhuṅchai, tis kā hoe udhāro.

ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ, ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥
Eh vast(u) tajī nah jāī, nit nit rakh(u) ur(i) dhāro.

ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ, ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ ॥੧॥
Tam saṅsār(u) charan lag(i) tarīai, sabh(u) Nānak Brahm pasāro. (1)

ਸਲੋਕ ਮਹਲਾ ੫ ॥
SALOK MAHALĀ 5.

ਤੇਰਾ ਕੀਤਾ ਜਾਤੋ ਨਾਹੀ, ਮੈਨੋ ਜੋਗੁ ਕੀਤੋਈ ॥
Terā kītā jāto nāhī, maino jog(u) kīto-ī.

ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੋ ਗੁਣੁ ਨਾਹੀ, ਆਪੇ ਤਰਸੁ ਪਇਓਈ ॥
Mai nirguṇiāre ko guṇ(u) nāhī, āpe taras(u) paeo-ī.

ਤਰਸੁ ਪਇਆ ਮਿਹਰਾਮਤਿ ਹੋਈ, ਸਤਿਗੁਰੁ ਸਜਣੁ ਮਿਲਿਆ ॥
Taras(u) pae-ā mihrāmat(i) hoī, Satigur(u) sajaṇ(u) miliā.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ, ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ॥੧॥
Nānak Nām(u) milai tāṅ jīvāṅ, tan(u) man(u) thīvai hariā. (1)

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(13)

Style and name of the verses.

In this large Plate (the Holy Granth Sāhib) three things, namely, Divine Truth, Contentment and Divine Wisdom are put.

The Nectarean Name of the Master, the Support of all, has also been put.

Whosoever relishes and takes this (Divine Food), will get Deliverance.

This commodity cannot be forsaken; keep it at all the times in your heart.

You should swim across the dark world (ocean) with the help of God's feet (His Words and believe that) all is the expanse of God, says (Satgurū) Nānak. (1)

(14)

Salok, Fifth Gurū.

(O God !), I have not acknowledged Your Kindness and Gifts; (You) have made me worthy (of Yourself).

I am meritless and possess no virtue and You Yourself have taken mercy on me.

Through Your mercy, I have met (and obtained the sight of) the True Gurū.

I live and my body and mind blossom forth, when I get Your Name (Nām), (so says) (Satgurū) Nānak. (1)

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ਪਉੜੀ ।। (ਮਃ ੫)
PAURĪ. (MAHALĀ 5)

ਤਿਥੈ ਤੂ ਸਮਰਥੁ, ਜਿਥੈ ਕੋਇ ਨਾਹਿ ॥
Tithai tū samrath(u), jithai koe nāh(i).

ਓਥੈ ਤੇਰੀ ਰਖ, ਅਗਨੀ ਉਦਰ ਮਾਹਿ ॥
Othai terī rakh, agnī udar māh(i).

ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ, ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ ॥
Suṇ(i) kai jam ke dūt, nāe terai chhaḍ(i) jāh(i).

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ, ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਪਾਹਿ ॥
Bhaujal(u) bikham(u) asgāh(u), gur sabdī pār(i) pāh(i).

ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ, ਅੰਮ੍ਰਿਤੁ ਸੇਇ ਖਾਹਿ ॥
Jin kau lagī piās, aṅmrit(u) se-e khāh(i).

ਕਲਿ ਮਹਿ ਏਹੋ ਪੁੰਨੁ, ਗੁਣ ਗੋਵਿੰਦ ਗਾਹਿ ॥
Kal maih eho puṅn(u), guṇ Goviṅd gāh(i).

ਸਭਸੈ ਨੋ ਕਿਰਪਾਲੁ, ਸਮ੍ਾਲੈ ਸਾਹਿ ਸਾਹਿ ॥
Sabhsai no kirpāl(u), samālai sāh(i) sāh(i).

ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ, ਜਿ ਆਵੈ ਤੁਧੁ ਆਹਿ ॥ ੯॥ (9)
Birthā koe na jāe, je āvai tudh(u) āh(i).

ਸਲੋਕੁ ਮਃ ੫ ।।
SALOK(U) MAHALĀ 5.

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ, ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥
Aṅtar(i) gur(u) ārādhaṇā, jihvā jap(i) gur nāo.

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ, ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥
Netrī Satigur(u) pekhṇā, sravaṇī suṇaṇā gur nāo.

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(15)

Pauṛī (Fifth Gurū).

(O All powerful God !) You exist where none else does.

You give protection (to Your creatures) even amidst the fire of the womb.

On hearing (Your Name), the messengers of Death leave off.

With the help of the Gurū's Words (Divine Hymns), one crosses the terrible, vast and impassable world ocean.

Those, who are thirsty for it, drink the Divine Nectar.

In the age of Kalyug (Dark Age) the singing of God's praises is the act of highest virtue.

God is kind to all and take care of all, every moment.

None comes empty handed from Your door, if he comes to You (with faith). (9)

(16)

Salok (Fifth Gurū).

Remember the Gurū within and utter the Gurū's word, with the tongue.

See the True Gurū with eyes and hear the Gurū's Word with ears.

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ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ, ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥
Satigur setī ratiā, dargah pāīai ṭhāo.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ, ਜਿਸ ਨੋ ਏਹ ਵਥੁ ਦੇਇ ॥
Kahu Nānak kirpā kare, jis no eh vath(u) de-e.

ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ, ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥੧॥
Jag maih utam kāḍhīeh, virle keī ke-e. (1)

ਮਃ ੫ ॥
MAHALĀ 5.

ਰਖੇ ਰਖਣਹਾਰਿ ਆਪਿ ਉਬਾਰਿਅਨੁ ॥
Rakhe rakhaṇhār(i) āp(i) ubārian(u).

ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਇ ਕਾਜ ਸਵਾਰਿਅਨੁ ॥
Gur kī pairī pāe kāj sawārian(u).

ਹੋਆ ਆਪਿ ਦਇਆਲੁ ਮਨਹੁ ਨ ਵਿਸਾਰਿਅਨੁ ॥
Hoā āp(i) daeāl(u) manoh na visārian(u).

ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲ ਤਾਰਿਅਨੁ ॥
Sādh janā kai saṅg(i) bhavjal tārian(u).

ਸਾਕਤ ਨਿੰਦਕ ਦੁਸਟ ਖਿਨ ਮਾਹਿ ਬਿਦਾਰਿਅਨੁ ॥
Sākat niṅdak dusṭ khin māh(i) bidārian(u).

ਤਿਸੁ ਸਾਹਿਬ ਕੀ ਟੇਕ ਨਾਨਕ ਮਨੈ ਮਾਹਿ ॥
Tis(u) sāhib kī ṭek Nānak manai māh(i).

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਸਗਲੇ ਦੂਖ ਜਾਹਿ ॥੨॥
Jis(u) simrat sukh(u) hoe sagle dūkh jāh(i). (2)

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One, imbued with the True Gurū, gets a place in the God's Home.

(Satgurū) Nānak says, he, to whom God gives this gift, obtains the Divine Grace.

(But) such ones are rare, they emerge as most pious. (1)

(17)

The Fifth Gurū.

The Protector Himself saves all.

He causes us to fall at the feet of the Gurū (to meet the Gurū) and fulfils the task.

When He becomes merciful, He does not forget the devotee.

He causes (the devotee) to cross the world-ocean by giving him the society of the True Saints.

He destroys the non-believers, the traducers and the sinners in a moment.

(Satgurū) Nānak (says), I take shelter of my Master in my mind.

By remembering Whom, bliss comes and all pains vanish. (2)

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ਅਰਦਾਸ

ARDĀS

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ਅਰਦਾਸ ARDĀS

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹ ॥
Ik oṅkār vāhegurū jī kī fatah.

ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਸਹਾਇ ॥
Srī bhagautī jī sahāe.

ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ ਪਾਤਿਸ਼ਾਹੀ ੧੦ ॥
Vār Srī bhagautī jī kī pāt(i)shāhī 10 (Dasvīṅ).

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ, ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ॥
Pritham bhagautī simar(i) kai, Gur Nānak laiṅ dhiāe.

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ, ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ ॥
Phir Aṅgad Gur te Amar-Dās(u), Rām-Dāsai hoiṅ sahāe.

ਅਰਜਨ ਹਰਿਗੋਬਿੰਦ ਨੋ, ਸਿਮਰੌ ਸ੍ਰੀ ਹਰਿ ਰਾਇ ॥
Arjan Har(i)gobiṅd no, simrau Srī Har(i) Rāe.

ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ, ਜਿਸ ਡਿਠੇ ਸਭਿ ਦੁਖ ਜਾਇ ॥
Srī Harikrishan dhiāīai, jis ḍiṭhe sabh(i) dukh jāe.

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ, ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥
Teg Bahādar simriai, ghar nau nidh(i) āvai dhāe.

ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥
Sabh thāiṅ hoe sahāe.

ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ! ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥
Dasvēn pātshāh Srī Gurū Gobiṅd Siṅgh Sāhib jī! Sabh thāiṅ hoe sahāe.

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SUPPLICATION

God is one. All Victory is of the Wondrous Gurū (Respected God).

May the Respected Sword (God in the form of the Destroyer of evil-doers) help us !

Vār (Ode) of the Respected Sword (God in the form of the Destroyer of evil-doers), (recited by) the Tenth Satgurū.

First remember the Sword (God in the Form of Destroyer of evil-doers); then remember and meditate upon Gurū Nānak.

Then remember and meditate upon Gurū Aṅgad, Gurū Amar Dās and Gurū Rām Dās : May they help us !

Remember and meditate upon Gurū Arjan, Gurū Har Gobiṅd and Respected Gurū Hari Rāe.

Remember and meditate upon Respected Gurū Hari Krishan, by having the sight of whom, all pains vanish.

Remember and meditate upon Gurū Teg Bahādur; and then nine sources of wealth will come hastening to your home.

(O Respected Gurūs !) kindly help us everywhere.

May the Kind, the Respected Tenth Gurū Gobiṅd Siṅgh ! assist us everywhere.

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ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤਿ, ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

Dasāṅ Pātshāhīāṅ dī jot(i), Srī Gurū Graṅth Sāhib Jī de pāṭh dīdār dā dhiān dhar ke bolo jī Vāhegurū !

[1]ਪੰਜਾਂ ਪਿਆਰਿਆਂ, [2]ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, [3]ਚਾਲੀਆਂ ਮੁਕਤਿਆਂ, [4]ਹਠੀਆਂ, [5]ਜਪੀਆਂ, [6]ਤਪੀਆਂ, [7]ਜਿਨ੍ਹਾਂ ਨਾਮ ਜਪਿਆ, [8]ਵੰਡ ਛਕਿਆ, [9]ਦੇਗ ਚਲਾਈ, [10]ਤੇਗ ਵਾਹੀ, [11]ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ, [12]ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ [13]ਧਿਆਨ ਧਰ ਕੇ, ਖ਼ਾਲਸਾ ਜੀ ! [14]ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

[1]Pañjāṅ Piāriāṅ, [2]chauhāṅ Sāhibzādiāṅ, [3]chālīāṅ muktiāṅ, [4]haṭhīāṅ, [5]japīāṅ, [6]tapīāṅ, [7]jinhāṅ Nām japiā, [8]vaṅḍ chhakiā, [9]deg chalāī, [10]teg vāhī, [11]dekh ke aṇḍiṭṭh kītā, [12]tinhāṅ piāriāṅ sachiāriāṅ dī kamāī dā [13]dhiān dhar ke, khālsā jī ! [14]bolo jī Vāhegurū !

[15]ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, [16]ਬੰਦ ਬੰਦ ਕਟਾਏ, [17]ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ, [18]ਚਰਖੜੀਆਂ ਤੇ ਚੜ੍ਹੇ, [19]ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, [20]ਪੁਠੀਆਂ ਖਲਾਂ ਲੁਹਾਈਆਂ, [21]ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, [22]ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, [23]ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖ਼ਾਲਸਾ ਜੀ ! [24]ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

[15]Jinhāṅ Siṅghāṅ Siṅghṇīāṅ ne Dharam het sīs ditte, [16]baṅd baṅd kaṭāe, [17]khoparīāṅ luhāīāṅ, [18]charkhaṛīāṅ te chaṛhe, [19]āriāṅ nāl chirāe gae, [20]puṭhīāṅ khalāṅ luhāīāṅ, [21]Gurduāriāṅ dī sevā laī kurbānīāṅ kītīāṅ, [22]Dharam nahīṅ hāriā, [23]Sikhī kesāṅ suāsāṅ nāl nibāhī, tinhāṅ dī kamāī dā dhiān dhar ke, khālsā jī ! [24]bolo jī Vāhegurū !

ਪੰਜਾਂ ਤਖ਼ਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !

Pañjāṅ Takhtāṅ, sarbatt gurduāriāṅ dā dhiān dhar ke bolo jī Vāhegurū !

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(O Respected Khālsā jī) think and meditate upon the Divine Light of the Ten Kings (the Ten Gurūs) contained in the Respected Gurū Granth Sāhib and turn your thoughts to the Divine Teachings of and get pleasure by the sight of Gurū Granth Sāhib; Utter Vāhegurū (Wondrous God) !

O Respected Khālsā jī, [1]think of the deeds of the Five Beloved Ones, [2]of the Four Sons (of the Tenth Satgurū); [3]of the Forty Martyrs; [4]of the Brave Sikhs of indomitable determination; [5]of the devotees steeped in the colour of the Name; [6]of those who were absorbed in the Name; [7]of those who remembered the Name and [8]shared their food in companionship; [9]of those who started free kitchens; [10]of those who wielded their swords (for preserving truth); [11]of those who overlooked other's shortcomings; [12]All the aforesaid were pure and truly devoted ones; [14]Utter Vāhegurū (Wondrous God) !

O Respected Khālsā jī, think of and remember [15]The unique service rendered by those brave Sikh men as well as women, who sacrificed their heads, but did not surrender their Sikh Religion; [16]Who got themselves cut to pieces from each of the joints of the body (limb by limb); [17]Who got their skulls (scalps) removed; [18]Who were tied and rotated on the wheels and broken into pieces; [19]Who were cut by saws; [20]Who were flayed alive; [21]Who sacrificed themselves to upkeep the dignity of the Gurdwārās; [22]Who did not abandon their Sikh Faith; [23]Who kept their Sikh Religion and saved their long hair till their last breath; [24]Utter Vāhegurū !

(O Respected Khālsā jī !) Turn your thoughts to the five Takhats (seats of Sikh Religion) and all the Gurdwārās; Utter Vāhegurū !

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ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖ਼ਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖ਼ਾਲਸਾ ਜੀ ਕੋ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿੱਤ ਆਵੇ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ।
Prithme sarbatt Khālsā jī kī ardās hai jī, sarbatt Khālsā jī ko Vāhegurū, Vāhegurū, Vāhegurū chitt āvai, chitt āvan kā sadkā sarab sukh hove.

[1]ਜਹਾਂ ਜਹਾਂ ਖ਼ਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰੱਛਿਆ ਰਿਆਇਤ,[2]ਦੇਗ ਤੇਗ ਫ਼ਤਹ, [3]ਬਿਰਦ ਕੀ ਪੈਜ, [4]ਪੰਥ ਕੀ ਜੀਤ, [5]ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, [6]ਖ਼ਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, [7]ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !
[1]Jahāṅ jahāṅ Khālsā jī sāhib, tahāṅ tahāṅ rachhiā riāit, [2]deg teg fatah, [3]birad kī paij, [4]Panth kī jīt, [5]Srī sāhib jī sahāe, [6]Khālse jī ke bol bāle, [7]Bolo jī Vāhegurū !

[8]ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, [9]ਕੇਸ ਦਾਨ, [10]ਰਹਿਤ ਦਾਨ, [11]ਬਿਬੇਕ ਦਾਨ, [12]ਵਿਸਾਹ ਦਾਨ, [13]ਭਰੋਸਾ ਦਾਨ, [14]ਦਾਨਾਂ ਸਿਰ ਦਾਨ ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ,
[8]Sikhāṅ nūṅ Sikhī dān, [9]kes dān, [10]rahit dān, [11]bibek dān, [12]visāh dān, [13]bharosā dān, [14]dānāṅ sir dān Nām dān, Srī Aṅmritsar jī de ishnān.

[15]ਚੌਂਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੋ ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ !
[15]Chauṅkiāṅ, jhaṅḍe, buṅge, jugo jug atall, Dharam kā jaikār, Bolo jī Vāhegurū !

[16]ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ, [17]ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ !
[16]Sikhāṅ dā man nīvāṅ, mat uchī, [17]mat dā rākhā āp Vāhegurū !

[18]ਹੇ ਅਕਾਲ ਪੁਰਖ ! ਆਪਣੇ ਪੰਥ ਦੇ ਸਦਾ ਸਹਾਈ ਦਾਤਾਰ ਜੀਓ ! ਸ੍ਰੀ ਨਨਕਾਣਾ ਸਾਹਿਬ ਤੇ ਹੋਰ ਗੁਰਦੁਆਰਿਆਂ ਗੁਰਧਾਮਾਂ ਦੇ, ਜਿਨ੍ਹਾਂ ਤੋਂ ਪੰਥ ਨੂੰ ਵਿਛੋੜਿਆ ਗਿਆ ਹੈ, ਖੁੱਲ੍ਹੇ ਦਰਸ਼ਨ ਦੀਦਾਰ ਤੇ ਸੇਵਾ ਸੰਭਾਲ ਦਾ ਦਾਨ ਖ਼ਾਲਸਾ ਜੀ ਨੂੰ ਬਖ਼ਸ਼ੋ।
[18]He Akāl Purakh ! āpṇe Panth de sadā sahāī Dātār jīo ! Srī Nankāṇā Sāhib te hor Gur-duāriāṅ Gur-dhāmāṅ de, jinhāṅ toṅ Panth nūṅ vichhoṛiā giā hai, khullhe darshan dīdār te sevā saṅbhāl dā dān Khālsā jī nūṅ bakhsho.

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(O God !) First the entire Respected Khālsā make this supplication that may they meditate on Your Name; and may all pleasures and comforts come through such meditation.

[1](O God !) Wherever Respected Khālsā is present, give Your Protection and Grace; [2]May the free kitchen and sword never fail; [3]Maintain the honour (of Your devotees); [4]Confer Victory upon the Paṅth (the Sikh Nation); [5]May the respected sword always come to our assistance; [6]May the Khālsā always get honours; [7]Utter Vāhegurū !

Kindly confer upon the Sikhs, [8](O God !) the Gift of Sikhism, [9]the Gift of long hair, [10]the Gift of observing Sikh Laws, [11]the Gift of Divine Knowledge, [12]the Gift of Firm Faith, [13]the Gift of Belief, and [14]the Biggest Gift of Nām and of having bath in the Respected Tank of Nectar.

[15]O God ! May the choirs, the mansion and the banners exist forever; may the truth ever triumph; Utter Vāhegurū.

[16]May the minds of all the Sikhs remain humble and their wisdom exalted; [17]O God ! You are the Protector of wisdom.

[18]O Immortal God ! the constant Helper of His own Paṅth (Sikh Nation), kindly confer the gift of visiting, maintaining, controlling and worshipping, without any restrictions, the Gurdwārā of Nankāṇā Sāhib Jī, other Gurdwārās, and Gurūs' Mansions, of which the Khālsā has been deprived (by partition of India).

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[1]ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸੱਚੇ ਪਿਤਾ ਵਾਹਿਗੁਰੂ! ਆਪ ਦੇ ਹਜ਼ੂਰ ਸੋਦਰ ਰਹਰਾਸਿ* ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ। [2]ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁੱਕ ਮਾਫ਼ ਕਰਨੀ।

[1]He nimāṇiāṅ de māṇ, nitāṇiāṅ de tāṇ, nioṭiāṅ dī oṭ, sache Pitā Vāhegurū ! āp de Hazūr Sodar Rahrās(i) dī ardās hai jī. [2]Akkhar vādhā ghāṭā bhull chukk māf karnī.

[3]ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ।
[4]ਸੋਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨਾਮ ਚਿੱਤ ਆਵੈ।
[5]ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।

[3]Sarbatt de Kāraj ras karne.
[4]Seī piāre mel, jinhāṅ miliāṅ terā Nām chitt āvai.
[5]Nānak Nām charhdī kalā, tere bhāṇe sarbatt dā bhalā.

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ! ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹ !
Vāhegurū jī kā Khālsā ! Vāhegurū jī kī Fatah !

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*ਇਥੇ ਉਸ ਬਾਣੀ ਦਾ ਨਾਮ ਲਵੋ, ਜੋ ਪੜ੍ਹੀ ਹੈ, ਜਾਂ ਜਿਸ ਕਾਰਜ ਲਈ ਇਕੱਤ੍ਰਤਾ ਜਾਂ ਸੰਗਤ ਜੁੜੀ ਹੋਵੇ, ਉਸ ਦਾ ਜ਼ਿਕਰ ਯੋਗ ਸ਼ਬਦਾਂ ਵਿਚ ਕਰੋ।

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[1]O True Father, Vāhegurū ! You are the honour of the meek, the Power of the helpless ones, the Shelter of the shelterless, we humbly make prayer in Your Presence. We have offered prayers as contained in Rahrās(i).* [2]Kindly pardon our errors and shortcomings in reciting the above Gurbāṇī.

[3]Kindly fulfil the objects of all. [4]Kindly cause us to meet those true devotees by meeting whom, we may remember and meditate upon Your Name. [5]O God ! through Satgurū Nānak, may Your Name be exalted, and May all prosper according to Your Will.

The Khālsā belongs to (The Wondrous Gurū) God ; all Victory is the Victory of (The Wondrous Gurū) God.

*Note—Here substitute the occasion or Bāṇī, regarding which prayer is to be made and utter suitable words.

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ਕੀਰਤਨ ਸੋਹਿਲਾ

KĪRTAN SOHILĀ

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(ਕੀਰਤਨ) ਸੋਹਿਲਾ ।। (KĪRTAN) SOHILĀ.

ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧।।
RĀG(U) GAURṆĪ DĪPAKĪ MAHALĀ 1.

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik Oṅkār sat(i) gur prasād(i).

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ, ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ ॥
Jai ghar(i) kīrat(i) ākhīai, karte kā hoe bīchāro.

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ, ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੋ ॥੧॥
Tit(u) ghar(i) gāvoh sohilā, sivrihu sirjaṇhāro. (1)

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥
Tum gāvoh mere Nirbhau kā sohilā.

ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ, ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ੧॥ ਰਹਾਉ॥
Hau vārī jit(u) sohilai, sadā sukh(u) hoe. (1) Rahāo.

ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥
Nit nit jīaṛe samālīan(i) dekhaigā devaṇhār(u).

ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ, ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥ ੨॥
Tere dānai kīmat(i) nā pavai, tis(u) dāte kavaṇ(u) sumār(u). (2)

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ, ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥
Saṅbat(i) sāhā likhiā, mil(i) kar(i) pāvoh tel(u).

ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ, ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥ ੩॥
Dehu sajaṇ asīsaṛīā, jio hovai Sāhib sio mel(u). (3)

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Song of Praises.

(1)

Gauṛī Dīpakī Measure, the First Gurū.

God is only One, He is obtained by the Grace of the True Gurū.

In whatever house (state of mind) meditation on God is practised and His praises are sung. (1)

Sing His praises and meditate upon Him in that house (after attaining that state).

You, please, sing the praises of my God, the Fearless.

I am a sacrifice to the Song which gives perpetual peace. (1) Pause.

Everyday, God looks after and beholds all the beings.

None can assess the price of Your Gifts; so how can the Giver be assessed? (2)

The day and hour of the marriage (departure to the next world) is fixed, so the friends should pour the customary oil on the threshold.

Bless (the bride), so that union with the Master, may be obtained.(3)

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ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ, ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥
Ghar(i) ghar(i) eho pāhuchā, sadṛe nit pavaṅn(i).

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ, ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥
Sadaṇhārā simrīai, Nānak se deh āvaṅn(i). (4-1)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥
RĀG(U) ĀSĀ MAHALĀ 1.

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥
Chhea ghar chhea gur chhea updes.

ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥੧॥
Gur(u) gur(u) eko ves anek. (1)

ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥
Bābā jai ghar(i) karte kīrat(i) hoe.

ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥ ੧॥ ਰਹਾਉ ॥
So ghar(u) rākh(u) vaḍāī toe. (1) Rahāo.

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ, ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥
Visue chasiā ghaṛīā pahrā, thitī vārī māh(u) hoā.

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥
Sūraj(u) eko rut(i) anek.

ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥ ੨॥ ੨॥
Nānak karte ke kete ves. (2-2)

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥
RĀG(U) DHANĀSARĪ MAHALĀ 1.

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ, ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥
Gagan mai thāl(u) rav(i) chaṅd(u) dīpak bane, tārikā maṅḍal janak motī.

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Such calls and summons (to reach the next world) are sent to every house, everyday.

(Satgurū) Nānak (reminds) : meditate on the One, Who sends calls; that day will come (soon). (4-1)

(2)

Āsā Measure, First Gurū.

There are six shāstrās (books of Hindū thought), their six authors and six methods of teachings;

(But) One God alone is the Teacher of teachers, (though) He manifests Himself in many ways. (1)

O God ! by that religious books (way) by which Your praises are sung (is the best).

Follow that way, which glorifies God. (1) Pause.

(Just as) seconds, minutes, hours, quarters of a day, lunar days, week days, months,

(Are created by) one sun (and so are created) many seasons (by it),

(Similarly) God, (Who is One) has many manifestations (so says Satgurū) Nānak. (2-2)

(3)

Dhanāsarī Measure, the First Gurū.

The sky is the salver; the sun and the moon are lamps; the stars, with their orbs, are the studded pearls.

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ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ, ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥੧॥
Dhūp(u) mal-ānlo pawaṇ(u) chavaro kare, sagal banrāe phūlaṅt jotī. (1)

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥
Kaisī ārtī hoe. Bhav-khaṅḍnā terī ārtī.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥
Anhatā sabad vājaṅt bherī. (1) Rahāo.

ਸਹਸ ਤਵ ਨੈਨ, ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ, ਸਹਸ ਮੂਰਤਿ, ਨਨਾ ਏਕ ਤੁਹੀ ॥
Sahas tav nain, nan nain hah(i) tohe kau, sahas mūrat(i), nanā ek to(u)hī.

ਸਹਸ ਪਦ ਬਿਮਲ, ਨਨ ਏਕ ਪਦ, ਗੰਧ ਬਿਨੁ, ਸਹਸ ਤਵ ਗੰਧ, ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥
Sahas pad bimal, nan ek pad, gaṅdh bin(u), sahas tav gaṅdh, iv chalat mohī. (2)

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥
Sabh maih jot(i) jot(i) hai soe.

ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
Tis dai chānaṇ(i) sabh maih chānaṇ(u) hoe.

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥
Gur sākhī jot(i) pargaṭ(u) hoe.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥
Jo tis(u) bhāvai su ārtī hoe. (3)

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ, ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੁ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥
Har(i) charaṇ kaval makraṅd, lobhit mano andino(u) mohe āhī piāsā.

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(The fragrance of) sandal wood is the incense, the wind the fan and all vegetation are flowers. (1)

(Thus) Your Wonderful Worship is performed (my God)! O, the Destroyer of Fears, this is Your true worship (with true lamps).

The Unstruck Melody rings and the Divine Music of the Shabad (Word) is the (tender) flute. (1) Pause.

Your eyes are thousands, yet You have no eye; Your forms are thousands, yet You have no form.

Your pure feet are thousands, yet You have no feet; You are without nose, yet You have thousand noses; (Your) plays have, in this way, bewitched me. (2)

The same Light pervades all.

This Light causes the light to shine within all.

Through the Gurū's advice the Divine Light becomes visible.

That, which pleases Him, constitutes His real worship. (3)

My soul bewitched by the Lotus Feet (Divine Hymns) of God, as sweet as honey, for which I am thirsty day and night.

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ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ, ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥

Kripā jal(u) deh(i) Nānak sāriṅg kau,hoe jā te terai nāe vāsā. (4-3)

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥
RĀG(U) GAURṚĪ PŪRBĪ MAHALĀ 4.

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ, ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥

Kām(i) karodh(i) nagar(u) bahu bhariā, mil(i) sādhū khaṅḍal khaṅḍā he.

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ, ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥

Pūrab(i) likhat likhe gur(u) pāiā, man(i) Har(i) liv maṅḍal maṅḍā he. (1)

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ, ਪੁਨੁ ਵਡਾ ਹੇ ॥

Kar(i) sādhū aṅjulī, pun(u) vaḍā he.

ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥ ੧॥ ਰਹਾਉ॥

Kar(i) ḍaṅḍaut pun(u) vaḍā he. (1) Rahāo.

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ, ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥

Sākat Har(i) ras sād(u) na jāṇiā, tin aṅtar(i) haumai kaṅḍā he.

ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ, ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੨॥

Jio jio chaleh chubhai dukh(u) pāveh, jam-kāl(u) saheh sir(i) ḍaṅḍa he. (2)

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ, ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥

Har(i) jan Har(i) Har(i) Nām(i) samāṇe, dukh(u) janam maraṇ bhav khaṅḍā he.

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(Satgurū) Nānak (says) : Give the water of Your Mercy to this pied cuckoo, so that I may merge in Your Name. (4-3)

(4)

Gauṛī Pūrbī Measure, the Fourth Gurū.

Lust and anger completely fill this town (body); (but) these have been smashed to pieces by meeting the Saint (Gurū).

I have met the Gurū, because of my predestined luck and I have entered the sphere of God's Love. (1)

Salute the True Saint with folded hands, this is a great virtuous act.

Lie prostrate before Him, this is a great virtuous act. (1) Pause.

Lovers of mammon do not enjoy the taste of God's Elixir, as within them there is the thorn of ego.

When they walk forward, that thorn pricks them more and more severely; they suffer greater pain and (finally) receive on their heads, the blows from death's staff. (2)

True devotees are absorbed in God's Name, and fear of the pain of births and deaths leaves them.

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ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ, ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੩॥
Abināsī purkh(u) pāiā Parmesar(u), bahu sobh khaṅḍ brahmaṅḍā he. (3)

ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ, ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥
Ham garīb maskīn prabh tere, Har(i) rākh(u) rākh(u) vaḍ vaḍā he.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ, ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੪॥
Jan Nānak nām(u) adhār(u) ṭek hai, Har(i) Nāme hī sukh(u) maṅḍā he. (4-4)

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥
RĀG(U) GAURṚĪ PŪRBĪ MAHALĀ 5.

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ, ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ ॥
Karau benaṅtī suṇoh mere mītā, saṅt ṭahal kī belā.

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ, ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥
Īhā khāṭ(i) chaloh Har(i) lāhā, āgai basan(u) suhela. (1)

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥
Audh ghaṭai dins(u) raiṇāre.

ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥
Man Gur mil(i) kāj savāre. (1) Rahāo.

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ, ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥
Eh(u) saṅsār(u) bikār(u) saṅse maih, tario brahm giānī.

ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ, ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥੨॥
Jiseh jagāe pīāvai eh(u) ras(u), akath kathā tin(i) jānī. (2)

ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ, ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥
Jā kau āe soī bihājhoh, Har(i) Gur te maneh baserā.

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They are united with the Ever-lasting God and gain great honour in the various regions and universes. (3)

O God ! the Greatest of the great, save us, we are poor and humble.

(Satgurū) Nānak (says) : the Name is the Sustainer and support (of the mortal), and gives Supreme Joy and peace. (4-4)

(5)

Gauṛī Pūrbī Measure, Fifth Gurū.

My friend, I request you that this is the opportune time to serve the saints.

Earn divine profits in this world and live in peace and comfort in the next one. (1)

Life is shortening day and night.

O mind, meet the Gurū and set right your affairs. (1) Pause.

This world is engrossed in sins and evils; (but) God's Divines will swim across it.

He, who is awakened by God, drinks the Nectar of Name and comes to realise the Ineffable God. (2)

Purchase the commodity, for which you have come (in this world), and then God will come to reside in your heart with the Gurū's Grace.

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ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ, ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥੩॥

Nij ghar(i) mahal(u) pāvoh sukh sahje, bahur(i) na hoego pherā. (3)

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ, ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥

Aṅtarjāmī purakh bidhāte, sardhā man kī pūre.

ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਗੈ, ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥੪॥੫॥

Nānak dās(u) ehai sukh(u) māgai, mo kau kar(i) saṅtan kī dhūre. (4-5)

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You will easily obtain your Real Home and will not suffer transmigration. (3)

O Searcher of hearts and Fulfiller of desires ! kindly fulfil my heart's desires.

(Satgurū) Nānak (says) : I, your servant, pray that I may become the dust of the Saint's feet. (join the society of saints). (4-5)

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PART II

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Chapter I

DIVINE SERMONS of THE NITNEM AND ARDĀS

Prefatory Submissions : All the Teachings of the Nitnem and the Ardās have been consolidated and alphabetically arranged under two hundred and twelve headings. These are wholly based on the Divine Words; and I have not added anything of my own. In fact, it is sacrilegious to introduce one's own worldly insignificant wisdom, while making submissions regarding the Gurbāṇī.

1. Admissions—Acknowledge Divine gifts : O man ! acknowledge the gifts of God, admit your faults and pray for God's forgiveness. You should say, "I am meritless. You have made me worthy of Yourself. I have found the True Gurū. You have given to me the Supreme Internal Bliss. Kindly excuse me for my thankless conduct." *[Rahrās(i), 14.*

2. Angel of Death (Yamdūt)—Capture the Atheists : They, who do not worship God or who feign to worship Him, shall have to suffer the punishments at the hands of the angel of death. Then their worldly wealth, power etc., will render them no assistance.

[Jāp(u) Sāhib 3, Kīrtan Sohilā 4.

3. Approved devotee—Pañch Parvān : Gets high honours here and in the next world. He worships the One God and none else.

[Jap(u)jī, 16.

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4. Ārtī : God cannot be pleased by performing ārtī with lamps. Nature performs the true ārtī. *[Kīrtan Sohilā, 3.*

5. Atheist—Remains miserable : One, who does not believe in God, as well as, one, who poses to be a religious man, but in fact is an impostor, remains miserable. He gets no honour here or after death. *[Aṅand(u) Sāhib, 10, 19, 21.*

6. Awakening—God awakens true devotees : True devotees are made aware of the true path of God, when He confers His Nectarean Name on them. Then they reach the Real Home.

[Kīrtan Sohilā, 5.

7. Baths—Baths at places of pilgrimage—Useless, without worship of One God : Taking baths at places of pilgrimage, in itself is of no avail, unless one gets the Grace of God, which can be obtained by reading, understanding and acting upon His Divine Sermons.

[Jap(u)jī, 6.

8. Bath and rituals—Useless, without obtaining God's Grace : Without obtaining the Grace of God, the performance of empty rituals and taking of baths at places of pilgrimage etc., are wholly useless for achieving Union with God. *[Savaiyās, 4.*

9. Bliss—Get true bliss by singing God's praises, Guru's instructions : When the true devotee obeys the True Gurū, that is, Gurū Graṅth Sāhib, he gets True joy in his heart by singing God's praises as contained in the Divine Hymns, by digesting the Sermons, contained therein and by acting upon them.

[Anaṅd(u) Sāhib, 1.

10. Bride (Human Soul)—Worthy bride seeks blessings : The worthy bride requests the true devotees to bless her, before she leaves this world, so that she may get union with the True Husband (God).

[Kīrtan Sohilā, 1.

11. Bull (Dharma) : There is no supposed bull supporting the earth. God's Command and Laws support it. *[Jap(u) jī, 16.*

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12. Ceremonies and rituals—Bear no fruit : Doubts, duality and mammon (māyā) will not leave the mortal by performing useless and superficial ceremonies and rituals. All these actions are based on egoism. *[Anand Sāhib, 18.*

13. Charity and acts of mercy etc. : Performance of acts of charity and mercy etc., are of no avail to achieve the final goal, unless God's Grace is obtained by performing God's worship. *[Savaiyās, 4.*

14. Charity, without the worship of God, is useless : Charity, without remembering God and His Name, gives negligible divine benefits. *[Jap(u)jī, 21.*

15. Cleverness—God cannot be deceived by : The man cannot realise God by false and deceitful practices. God knows the secrets of all hearts. *[Anand(u) Sāhib, 10.*

16. Countless modes of worship : The methods of worship of God are countless. The religious scriptures are countless. The devotees, having different beliefs, are countless. But all this is in accordance with the Will of God. *[Jap(u)jī 17.*

17. Creation—god, goddesses : The entire creation is created by God and none else. Even gods and goddesses are created by Him and they act according to His Directions and Will. *[Jap(u)jī, 30.*

18. Death—Does not spare even gods etc. : Brahmā, Shivā, Vishnū, Indrā, and other gods and goddesses have to face death, under God's Command. Only they, who worship the God, will be saved from the clutches of death. *[Savaiyās, 8.*

19. Departure—Call for—May come at any time : The hour of departure from this world is fixed by God. No one knows when he may be called by Him. So go on remembering Him.
[Kīrtan Sohilā, 1.

20. Deserter—(Manmukh)—Faithless deserter will never get Salvation : The faithless deserter, who disobeys the

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advice, shall suffer transmigration and shall never get salvation. After wandering in many births and deaths, he can get liberation only from the True Gurū, whom he deserted. *[Anaṅd(u) Sāhib, 22.*

21. Destiny—Good destiny enables devotee to meet True Guru : The devotee meets the True Gurū because of his pre-destined good luck. Then he worships God with sincere love and attachment. He should pay utmost respect to the True Gurū, who liberates him from the death. *[Kīrtan Sohilā, 4.*

22. Destiny—Is Pre-Determined : Everyone's destiny is pre-determined by God according to His Laws. *[Jap(u)jī, 19.*

23. Devotee (Gurmukh)—Gets all Comforts : Devotees of God are blessed ones. They obtain freedom from transmigration and pains. They are sublime, because God is pleased with them.
[Anaṅd(u) Sāhib 17, 20, 21.

24. Devotee—True devotee, described : The true devotee serves the True Gurū with sincere love. He never refuses to follow His Divine Instructions. He meditates on God in his heart, after leaving the sinful ways of mammon. *[Anaṅd(u) Sāhib, 21.*

25. Divine Hymns (Gurbani)—Alone contains the true songs and words of God : Only the Gurbāṇi (Hymns of the True Gurū) contains the Words of God. These alone are to be sung and then the Name of God (His Divine Light and Power) will shine in your heart.
[Anaṅd(u) Sāhib, 23.

26. Divine Hymns are honey : The feet (Divine Words) of God are as sweet as honey. The true devotee ever maintains the desire to continue to obtain the same. *[Anaṅd(u) Sāhib, 23.*

27. Divine Hymns—Their teachings are Un-Challengeable : A true devotee of the True Gurū shall not doubt or challenge the final and binding nature of the Divine Hymns and their Sermons; shall never forget them and shall practically act upon them.
[Anaṅd(u) Sāhib, 21.

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28. Duality—When Leaves ?—The duality leaves the devotee by the sincere worship of God and by His Grace.

[Anaṅd(u) Sāhib, 8.

29. Ears must always hear truth : Ears have been created by God to hear the truth and divine Words. They must not hear false and sinful words. They must hear the Nectarean Hymns of God. Then these will become pure. *[Anaṅd(u) Sāhib, 37.*

30. Ears : Must not hear evil. *[Anaṅd(u) Sāhib, 37.*

31. Earths are Countless : Earths and nether regions, created by God, are countless. *[Jap(u) jī, 16.*

32. Earth—Not supported by any mythical bull : It is baseless to say that there is some supposed bull, who supports the earths. The God's Command and Divine Laws keep the earths and universes etc., in their proper positions and at their proper places. *[Jap(u) jī, 16.*

33. Ego—Constantly causes pain : The lovers of mammon ever suffer great pains due to their ego. They never enjoy God's Nectar. Their pains go on increasing and in the end the staff of death smashes their heads. *[Kīrtan Sohilā, 4.*

34. Ego—How goes : The evil of ego vanishes when one obeys God's Will and abides, without demur, by what God does.

[Jap(u) jī, 1.

35. Ego : Leaves if one learns to obey God's Will. It causes horrible pain. *[Jap(u)jī 2, Kīrtan Sohilā, 4.*

36. Everlasting Gurū is Gurū Graṅth Sāhib—Ten Gurus—pay full respects to them : The true devotee must pay full respects to the Ten Gurūs (Gurū Nānak Sāhib to Gurū Gobiṅd Singh Sāhib) and Gurū Graṅth Sāhib. *[Ardās.*

37. Empty talk : God cannot be realised by empty talk. One has to make efforts, obey and act upon True Gurū's Directions (Gurū Graṅth Sāhib's Words). *[Anand(u) Sāhib 16, 18, 21, 24.*

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38. Eyes—God put light into them to see Him present in all : The eyes must see God present in all living beings and at all places. The world is the image of God. The entire humanity is a big family of God. *[Anaṅd(u) Sāhib, 36.*

39. Eyes : Must not cast evil looks . *[Anaṅd(u) Sāhib, 36.*

40. Evil and virtuous actions : Whatever man does, is engraved on his heart and will accompany him to the next world.

[Jap(u) jī, 20.

41. False devotee achieves nothing : He, who boasts and poses to have obtained Divine Bliss, is an impostor. *[Anaṅd(u) Sāhib, 7.*

42. False hymns (Kachī Bāṇī)—All hymns excepting those uttered by the True Gurū, are false : Only the Divine Hymns, uttered by the True Gurū under the Divine Inspiration, are True. These are the Words of God. All other hymns are false, and they, who utter or hear them, are also false. *[Anaṅd(u) Sāhib, 24.*

43. Fasts : By keeping fasts, mind cannot be controlled.

[Jap(u)jī, 1.

44. Five Beloved Ones and other Martyrs : While making prayers, the devotees must remember the unique sacrifices made by the Five Beloved Ones and countless other Martyrs, who laid down their lives in the cause of the freedom of the religion and the country.

[Ardās.

45. Free Kitchens, Mansions etc. : The devotees must pray for the perpetual existence of the free kitchens, mansions, choirs and banners etc. *[Ardās.*

46. Gifts of God : Even the value of the gifts of God cannot be assessed, consequently, none can assess the value of God.

[Kīrtan Sohilā, 1.

47. Gift of the Name and Sikhism—Pray for : The devotees must pray to God to preserve the gifts of Sikhism and the Name.

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of Religious Laws, Divine Knowledge, firm faith and belief in God and the Gurū and the sincere worship of the One God and His Name. *[Ardās.*

48. Givers of God's description are countless : None can fully describe God, although countless devotees have defined His powers, boons and excellences etc., from time to time. *[Jap(u) jī, 3.*

49. God—Always looks after His creation : God cherishes the living beings and looks after the entire creation and living beings. *[Kīrtan Sohilā, 1.*

50. God—As described in the Mūl Maṅtar : God is one, His name is True. He is Ever-existing, Fearless, Inimical to none, Un-born, Deathless, Self-existent, Self-illuminated and Ever-true. He is the Creator of all that is seen or unseen. He will live for ever. *[Jap(u) jī, Mūl Maṅtar.*

51. God—Creates World Drama : God is the Fountain of love, light and beauty, yet strifes, peace, darkness, brightness, wars etc., are also His creations, which plays their parts in accordance with His True Laws. *[Jāp(u) Sābib, 185, 187.*

52. God does everything : God and none else causes everything to be done. He, with His kindness, causes the man to travel on the path of truth, to love Him and His Name, and to act on the Divine Instructions with the help of the True Gurū. *[Anaṅd(u) Sābib, 15.*

53. God—Even gods and goddesses do not know His limits : Even gods and goddesses do not know the limits of God. They are His creations. The world drama is created by Him. God creates and then absorbs in Himself all the worlds, when He so likes. *[Chaupaī, 5, 7.*

54. God has no parents : God has no parents. He has no doubts. He is the Creator and the Destroyer of all. He is the Remover of ills and pains. *[Chaupaī, 8,9.*

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55. God has no worries : God is most carefree. He has no doubts, worries, or anxieties. *[Jāp(u) Sāhib, 133, 135, 136.*

56. God—His creations are countless : The creations of God are countless. Countless kinds of living beings of countless colours and names are created by God. *[Jap(u) jī, 16.*

57. God—His Manifestations : God manifests Himself in all, in many ways. Beggars, donors, masters, servants and all others are His plays. *[Rahrās(i), 7.*

58. God—His works and ways are most wonderful : The works and ways of God are most wonderful, which cannot be described. He does not require anybody's assistance. He gives sustenance to all. *[Jāp(u) Sāhib, 164, 166, 169.*

59. God is the cause of all joys : God has created all tastes and pleasures, but He has none. *[Jāp(u) Sāhib, 79.*

60. God is the cause of everything and controls all : All sources of creation are created and controlled by God. But His doings are effortless. *[Jāp(u) Sāhib, 93.*

61. God is ever kind : God, Who exists everywhere, protects the living beings in the womb, enables the devotees to cross the world ocean, gives Divine Nectar and takes care of all at all places and times. *[Rahrās(i), 15.*

62. God is ocean : God is the ocean, in which we all are contained. Whatever pleases God must happen. He is the Doer. They, to whom He gives true understanding, sing His praises, and they ever remain united with Him. *[Rahrās(i), 8.*

63. God is Lord of even gods and goddesses : All gods and goddesses, such as Brahmā, Vishnū and Shivā etc., are created by God and they suffer death in accordance with His Command. *[Chaupai, 2.*

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64. God is one, yet pervades all : God, Who has been ever existing and Who will continue to exist for all times to come, is One. He pervades all, yet whenever He likes, He keeps Himself aloof, after destroying the entire creation. *[Jāp(u) Sāhib, 81, 144.*

65. God is the only Giver : God alone gives whatever one possesses and enjoys. *[Jap(u) jī, 15.*

66. God is the true Giver of everything : All have been continuously provided with provisions and gifts by God throughout all the ages. *[Jap(u) jī, 3.*

67. God is the true Giver of all powers, spiritual gifts etc. : God's treasures are always full. He alone confers spiritual gifts by His Grace. He is the only Giver. *[Rahrās(i), 3.*

68. God is the true Father as well as Mother : God infuses life into the man, who then comes in this world. God is the real Father and Mother. All other relations are mere shadows. The world is a mere show. This Divine Knowledge comes to the devotee with the kindness of God. *[Anand(u) Sāhib, 33.*

69. God—Needs protection by none : God is deathless. He destroys sins and can cause destruction of all. He does not need anybody's support or protection. *[Jāp(u) Sāhib, 65, 66, 71.*

70. God—Nourishes all—He has no desires : God, Who is Omnipresent, is desireless. He confers gifts. He punishes the evil doers. *[Jāp(u) Sāhib, 197, 198, 199.*

71. God—Resides in all : God resides in all and at all places. He is without parallel. He gives equal treatment to all. He is immune from mammon. He has no form or dress. He has no lineage. He is quite close, yet He is far off. *[Chaupaī, 2, 7, 3, 4.*

72. God—Some more attributes : God is carefree and is ever merry. *(Jap(u) jī, 3).* He has not been and cannot be established or created by anyone. *(Jap(u) jī, 5).* He confers virtues on sinners. *(Jap(u) jī, 7).* He is fascinating and powerful. *[Jap(u) jī, 26.*

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73. God—Some more praises : The One God is the Creator of all. He pervades all. He is Indestructible. He is Invisible to these eyes. He gives Light to all. Always bow before Him. *[Chaupaī, 1.*

74. God—Some more praises—Incarnation of God—None : God creates goddesses and gods also. God is the Supreme Lord of all. God never takes births, and the theory of incarnation is baseless. God is the only Giver of everything. God knows the sufferings of all. God is kind to all. God protects His saints and punishes their enemies. God lives apart from all, as well as, within all. God is free from sins and is most pure. God cannot be worshipped as a stone.

[Rahrās(i) —Bentī Chaupaī.

75. God—Some praises—He does not want to be praised—cannot be installed : God does not want to be praised. The devotees themselves get the fruit of their devotion by praising Him. He and His Name are permanent. God's gifts are great. *(Rahrās(i), 4).* No one can draw God's portrait. *(Jāp Sāhib, 3).* He has no body. He is unborn. He cannot be installed as an idol. *(Jāp Sāhib, 13).* He is the Friend of all. *(Jāp Sāhib, 36).* He loves all; but He punishes the evil doers and wields sword etc.; to kill the enemies of the Truth. *(Jāp Sāhib, 52).* He is the Fountain of Peace, Joy and Truth. *(Jāp Sāhib, 58).* He has no dress. He is the Lord of all. He pervades all places, things and living beings etc. *(Jāp Sāhib, 62, 63, 65).* God is the Source and Treasure of all beauty. *[Jāp(u) Sāhib 93.*

76. God—Speaks in all the living beings : God Himself speaks through the living beings, when they utter words in their own languages etc. *[Jāp(u) Sāhib, 155.*

77. God—They, who forget Him, are mean : They who forget God, are mean and low. *[Rahrās(i), 4.*

78. God's Command (Hukam)—World Drama played : It is the Law, Command or Will of God, by which the whole world drama is being played. God is the Supreme Controller of what is seen and unseen *(Jap(u) jī, 2).* Life, death, honour, virtues, sins, comforts, pains,

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grace, salvation, transmigration, all things, living beings and the entire creation, work within the control and under the command of God. *[Jap(u) jī, 2.*

79. God's Command—Obeyer gets divine gifts : One, who abides by God's Will, obtains indescribable spiritual status. Knowledge of all spheres, and what is seen or unseen, is also obtained by him. Immunity from mammon and death, effacement of sins and sorrows are also obtained. He also obtains true consciousness of mind and salvation. *[Jap(u) jī, 12.*

80. God's grace, how obtained : By uttering the True Name of God in the early hours of the morning, meditating upon His excellences and singing His praises, one will obtain His Love and Grace. *[Jap(u) jī, 4, 5.*

81. God's greatness cannot be fully described : Devotees call God as great by hearing about His glories. They sing only some of His praise. *[Rahrās(i), 3.*

82. God's Home : Can be reached by singing His praises in the early morning. *[Jap(u) jī, 5.*

83. God's Justice : One gets rewards and punishments according to his deeds. Good or bad actions of a man accompany him to the next world; and he shall have to get the fruit of what he sows. They, who are guilty, suffer transmigration under God's order. *[Jap(u) jī, 1, 20, 34, Salok.*

84. God's Limits are endless : No one can describe the limits of God. Countless persons make efforts to do so, but none has succeeded. Only God knows His own limits. *[Jap(u) jī, 24.*

85. God's Mercy : When God showers His mercy on the devotee, he gets attached with the True Gurū and all his tasks get accomplished. God remembers His devotees and enables them to cross the world ocean. God destroys the sinners and slanderers. *[Rahrās(i), 17.*

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86. God's Name : God's Name is ever True and will exist for ever. *[Jap(u) jī, 4.*

87. God's Names and Realms are countless : God's names and realms are countless. *[Jap(u) jī, 19.*

88. God's Name—Hearing and Uttering God's Name confers all gifts : Highest religious and divine status, knowledge of worldly and spiritual secrets, immunity from death, real joys, contentment of mind, virtues, attachment with God, true faith in Him, success in all affairs and removal of duality etc., are obtained by hearing and uttering the Name of God, with love and sincerity. *[Jap(u) jī, 8 to 11.*

89. God's Name is True : God's Name and God are the same. God's Name is True, Perpetual and All-powerful. One, who repeats it (as instructed by *Gurbāṇī*) himself becomes true. By sincerely uttering the Name, in the early ambrosial hours of the morning and by meditating upon and singing His virtues, glories, excellences, gifts, grace and acts of kindness etc., and by offering sincere prayers, Union with God is obtained, true joys come and pains vanish. God's Name is most pure. *[Jap(u) jī, 4, 5, 12-15.*

90. God's Name is most powerful : There is no place where God's Name is not present. God's Name is the biggest and most powerful magic and charm, *[Jāp(u) Sāhib, 57].* People call God by different names according to His qualities and virtues. *[Jāp(u) Sāhib, 1, 80.*

91. God of all—God is God of all—Pray for the welfare of all : The devotees must pray for good and welfare of the entire humanity. *[Ardās.*

92. God's powers are limitless : God's powers, including His powers of hearing and seeing the entire creation, are limitless. *[Jap(u) jī, 24.*

93. God's powers and excellences, detailed : Countless people sing God's praises and describe His powers and bounties etc., but none can give full details. *[Jap(u) jī, 3.*

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94. God's praises—He knows all secrets : God never changes. Whatever He wants must happen. He creates and destroys His creation. He is the Knower of all hearts. *[Rahrās(i), 7.*

95. God's praises—Sing these in your heart : Always remember praises of God by singing Divine Hymns of the True Gurū. This will confer perpetual peace. *[Kīrtan Sohilā, 1.*

96. Goddesses and gods not to be worshipped : Goddesses and gods are created by the One God. They die under God's Command. Do not worship them. *[Savaiyās, 8.*

97. Gurdwārās and religious institutions—Pray for their welfare : The devotees must pray for the freedom of worship in all the Gurdwārās and all institutions and for their perpetual existence and maintenance. *[Ardās.*

98. Gurū Granth Sāhib—Contains God's words : Divine Truth, True Way to get Contentment, Divine Wisdom, God's Name and His Words are contained in Srī Gurū Granth Sāhib. Whosoever follows the *Gurbāṇī* (Divine Hymns) will get Salvation. *[Rahrās(i), 13.*

99. Gurū's advice : By obeying it, true wisdom comes. *[Jap(u) jī, 6.*

100. Gurū's words—are invaluable jewels : God is the Invaluable Jewel and so are His Words, conveyed through the True Gurū. These Jewels are conferred on the devotee under the Divine Grace. *[Anand(u) Sāhib, 25.*

101. Gurū's words—Divine Hymns—Utter them in your heart : The true devotee hears, utters, remembers and enshrines the Divine Hymns. Then he obtains a place in the God's Home. *[Rahrās(i), 16.*

102. Heretics *(Sākat)* are accursed : They, who have not tasted the Nectar of the Name and have not joined the society of the true saints (true devotees), are miserable and unfortunate. They will be captured by the angel of death. *[Rahrās(i), 5.*

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103. Human birth—Human birth is wasted without true and sincere devotion to the One God.

[Anaṅd(u) 6, 33, 35, Rahrās(i) 10.

104. Human birth—Only opportunity to get salvation—The mortal should know that the human life affords the only opportunity to serve True Gurū, to earn spiritual profits, to obtain true joy and comfort, to carry on the trade of God and His Name and finally to obtain Union with Him. *[Rahrās(i) 10, Kīrtan Sohilā, 5.*

105. Human birth and life—True object of—Explained : The only opportunity to obtain union with God is available in the human life. Without worship of God, joining the society of true saints (true devotees), following the Divine Directions of the True Gurū and selfless service of the humanity, the human life is wasted in vain. All other worldly programmes will not bear spiritual fruit and Divine Bliss. The man should seek the shelter of God and pray to Him for His grace.

[Rahrās(i), 10.

106. Human body—Purpose of creation : The man must know the object of his coming into this world. The human body is given by God to sincerely remember and worship Him in the heart. Man must make sincere efforts and prayers to obtain the Divine Light.

[Anaṅd(u) , 35.

107. Humility—Prayer for : O God, You know the secrets of our hearts. Kindly fulfil our desires and give us the society of the true saints (true devotees), so that we may obtain Your Light. Make us humble.

[Kīrtan Sohilā, 5.

108. Humility and true wisdom—Prayer for : The devotees must pray for obtaining the humility of mind and the true divine wisdom. *[Ardās.*

109. Idols etc.—Not to be worshipped : Idols, statues, pictures, the dead, the tombs and burning places are not to be worshipped.

[Savaiyās, 10.

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110. Impostor—Like a crane : He, who feigns to worship God, is a cheat like a crane. Performance of religious ceremonies and taking of baths at holy places, without love for God, will bear no divine fruit. Only sincere worship of God, with attached mind, is useful.

[Savaiyās, 9.

111. Impostor—Outward purity is mere fraud : The impostors, who look to be pure from outside and who take baths and wear clothes of white or some other peculiar colours to cheat others, lose the human birth in sins, because their minds are impure and full of evil, worldly desires and ways. *[Anand(u), 19.*

112. Khaṇḍs :

(i) Dharam Khaṇḍ—The region of truth and virtues : The earth, which is called Dharam Khaṇḍ, was created by God for performance of virtues and true deeds by the devotees, which mean such deeds which are pure and pious, as detailed in the Divine Hymns.

[Jap(u) jī, 33, 34.

(ii) Giān Khaṇḍ—The region of divine knowledge : After the devotee passes the stage of Dharam Khaṇḍ, he enters the stage of understanding the divine matters. Now he performs selfless service. His devotion to, and worship of the Creator confers upon him the gift of Divine Knowledge, and he gets Supreme Bliss in the second stage.

[Jap(u) jī, 35, 36.

(iii) Saram Khaṇḍ—The region of beauty, intuition and true wisdom : When the devotee enters the third stage of spiritualism, his mind, intellect and wisdom are fashioned afresh and are steeped in the colour of God's worship. The Divine Intuition and Wisdom are obtained. *[Jap(u) jī, 36.*

(iv) Karam Khaṇḍ—The region of divine grace : In the fourth stage, the sincere devotee becomes detached from māyā and remains absorbed in the meditation of God and His Name. Then God showers His Grace. The devotee is now ready to enter the final stage.

[Jap(u) jī, 37.

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(v) Sach Khaṅḍ—The region of Truth : In the final stage, the human soul gets united with the Supreme Soul, even during the life time of the devotee. *[Jap(u) jī, 37.*

113. Kings and owners of wealth—Worthless without faith in God : Emperors, kings and wealthy persons, not remembering and worshipping God, are worse than even an ant. *[Jap(u) jī, 23.*

114. Laws—God's Laws must operate : No one can stop the operation of God's Laws, which are most perfect and most just. He knows the internal conditions and secrets of all.

[Jāp(u) Sāhib, 74, 78.

115. Light of God is present in all : The same Light of God is present in all; but this fact becomes known to the true devotee with the kindness of True Gurū. *[Kīrtan Sohilā, 3.*

116. Lust : Causes horrible pains. *[Kīrtan Sohilā, 4.*

117. Lust and anger—Kill them with the help of the True Gurū : The man is full of lust and anger. These can be completely destroyed with the help and kindness of the True Gurū.

[Kīrtan Sohilā, 4.

118. Magic—God cannot be realised through magic : God cannot be controlled or realised through charm or magic. He cannot be installed as a statue. *[Jāp(u) Sāhib, 177, 179.*

119. Mammon (Māyā)—God is immune from mammon : Mammon which is created by God, cannot affect Him in any manner.

[Jāp(u) Sāhib, 125.

120. Mammon (Māyā)—is fire : Mammon's fire consumes the man. It is as harmful as the fire in the womb. The child goes on abandoning the love for God, after his birth. The worldly greed and sins overpower him. *[Anand(u), 29.*

121. Mammon—World lies asleep under its influence : Unless mammon, which holds the world in its grip, is conquered by the man,

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with the help of the True Gurū and the Grace of God, the True Knowledge and Realisation cannot be obtained. *[Anand(u), 27.*

122. Māyā (Mammon)—defined : Mammon is that sinful influence, which causes the mind to forget God and tempts it to love sinful worldly pleasures. But when mammon is controlled by a true devotee, with the grace of the True Gurū, it serves him as his slave and cannot detach him from God. *[Anand(u), 29*

123. Man—Power of—is nothing : It is God's power by which people speak, remain silent, beg, give, live, die, get wealth and become virtuous or sinful. But all this is according to the Divine Laws and Justice of God. Man is wholly helpless. *[Jap(u) jī, 33.*

124. Man—should get shelter of God : If the man wants to get shelter and support of God, he should ever cherish love for Him and none else; and then his griefs and sorrows will vanish.
[Anand(u), 2.

125. Man—should mend his ways at some stage : The man must ponder over what he has been doing during his life time; and in order to achieve the eternal joy, he should obey the Gurū's Words.
[Anand(u), 35.

126. Man of God—is rare : Only rare men truly love, worship, and remain attached with God. The religious belief, which teach worship of men or objects and not of God, will never enable the man to earn the divine grace and love. *[Savaiyās, 1.*

127. Mansion of God—Described : The creations, the earths, the skies and the nether regions etc., are all pervaded by God and are His mansions. The nature, the elements, the angels, the gods, the goddesses, the saints, the devotees and warriors etc., go on singing the praises of God. God has His seat in all the worlds.
[Jap(u) jī, 27, 31.

128. Mercy—God's mercy : When the devotee makes sincere efforts to free himself from the control of mammon and cherishes love

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for God with devotion, Divine Grace is showered upon him.

[Anand(u), 7.

129. Mind—How gets peace : The mind cannot get true peace by taking baths at places of pilgrimage, by observing silence, by keeping fasts, by gathering riches or by worldly clever methods. Divine peace and joy can be obtained only by wiping out the ego, and by obeying God's Will. The mind can be washed and purified by dyeing it with the colour of the God's Name. *[Jap(u) jī, 1, 20.*

130. Mortal's wisdom—must be discarded : The mortal cannot know the limits of God, His name and His power etc. Millions have given millions of discourses, but fail to describe Him. The mortal's duty is to fully believe in the Command and words of God.

[Jap(u) jī, 1, 3, 12 to 15, 19, 21, 24, 25.

131. Name—Defined—Name is the Power and Light of God : The Name, which a devotee has to obtain is the Power and Light of God, which pervades all. It is different from the various names of God, written in words. *[Jāp(u) Sāhib, 1, 19.*

132. Name—gives supreme joy : The mortal must learn that the Name of God is the True Sustainer support and source of all joys.

[Kīrtan Sohilā, 4.

133. Name—Prayer for : O God, give me the water of Your mercy. I am thirsty as a pied-cuckoo. Kindly unite me with Yourself through Your Name. *[Kīrtan Sohilā, 3.*

134. Name—Repetition of—should be Endless : If one were to have lakhs of tongues and each of these were to go on repeating the Name of God lakhs of times, even then the yearning of the true devotee to utter the Name is not satiated. This is the way to reach God's Home. *[Jap(u) jī, 32.*

135. Name of God is ever True : The Name of God, as well as, God is ever True and will exist for ever. Like God, His Name is also the highest of the high. *[Jap(u) jī, 24, 27.*

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136. Name of God (the all pervading power of God)—Satiates all desires : When the Name of God (His Divine Power and Light) takes abode within the heart, all ambitions of the devotee are fulfilled. He gets Real Bliss and Peace. *[Anaṅd(u), 4.*

137. Name of God—Scares away the death : God's Name, worshipped and uttered under the instructions of the True Gurū, enables the devotee to cross the terrible world ocean.

[Rahrās(i), 15.

138. Next World : God and His Justice, Laws and Court are all True, Uniform and Perpetual. The true devotee gets Liberation and resides with honour and true joy in God's Home. It is in that Court that people are tried and virtues and sins are weighed. Mortal will come to know that Divine Justice does exist, after he leaves this world and faces his trial, although he may not believe this, during his life time. *[Jap(u) jī, 20, 34, Salok.*

139. Nether Regions : Are countless. *[Jap(u) jī, 22.*

140. Occult Powers : Are fruitless. *[Jap(u) jī, 29.*

141. One God : Alone is Omnipotent. None else is to be worshipped. *(Jāp(u) Sāhib, 1), (Anaṅd(u), 6).* Only His praises (and not of a human being, idols or pictures etc.) are to be sung *(Anaṅd(u), 9).* Only One God is to be loved after abandoning worldly love. *(Anaṅd(u),* 11, 26). None is equal to the One God.

[Rahrās(i), 7, Bentī Chaupaī, 9.

142. Pains—will vanish by sincere attachment with God : By obeying God's Will and sincerely loving Him, all pains will vanish and all desires will be fulfilled. *[Anaṅd(u), 2.*

143. Pañch Shabad : Are five forms of heavenly music, heard by following the Divine Directions of Gurū Graṅth Sāhib. These are not a group of certain five words. *[Anaṅd(u), 5.*

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144. Pardon—Pray for : The devotee must confess his shortcomings and errors and then should pray to God to pardon him and to put him on the right path. *[Ardās.*

145. Penances and Yogic feats and fasts etc.—are useless : Keeping fasts, living on air for sometime, practising acts of penance and Yog, remaining a continent and similar other practices, are useless for obtaining union with One God, which can only be achieved, when the devotee follows His Divine Words. Then He showers His Mercy. *[Savaiyās, 4.*

146. Praises of God—Singing of—is the most virtuous deed : Singing of God's praises is the most virtuous act in this dark age. *[Rahrās(i), 15.*

147. Praises of God—sing and get peace of mind : Singing of God's praises with devotion is the true way of obtaining mental joy and true honours. It is the sure way to realise Him. *[Jap(u) jī, 4, 5.*

148. Praises of God—some detailed : Glories, works, gifts, powers and motives etc. of God, are countless. God showers His gifts, when He is pleased to do so. God is the Giver. He has no avarice. He confers salvation. None can interfere in His Will. The salvation can be obtained by obeying God's Will, and he, upon whom He confers the gift of singing His praises, is the king of kings. God's Laws, Court, Justice and Mercy are priceless. *[Jap(u) jī, 24, 25, 26.*

149. Prayers—Bentī Chaupaī of the Tenth Satgurū : In *Bentī Chaupaī*, Gurū Gobind Singh tells us to pray before the One God inter-alia for the gifts of fulfilment of true desires, meditation upon the One God alone, His friendship, the destruction of evil, peace for all, everlasting desire for repeating the Name with devotion, abandonment of all other forms of worship (including the worship of any man, idols or picture etc.), union with Him, effacement of the fear of death and permanent protection of God. These prayers are to be made only before the One Supreme God and none else.

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150. Prayer—to obtain Divine Light : O God, I am low like a worm. Kindly give me Your shelter and Your Light and the Gift of the Name. Your Name and Your praises are the breath of my life.
[Rabrās(i), 5.

151. Pure devotees—Described : The pure devotees concentrate their minds only on One God, with true love and sincerity. They hear and utter the Name of God (after understanding His glories and praises). They enshrine the Name (the Divine Light) in their hearts. They follow the Divine Hymns of the True Gurū. They become pure and also make their relations and friends pure. *[Anand(u), 17.*

152. Pure Ones—are True from inside as well as from Outside : They, whose minds are pure and detached from mammon, act upon the directions of the True Gurū. The falsehood cannot even touch them. They go to the God's Home with honours.
[Anand(u), 20.

153. Relatives and friends are not true helpers : God alone helps the man, here and in the next world. Relatives and friends are selfish. Love for and attachment with them, will result in repentance and dejection in the end. *[Anand(u), 11.*

154. Remembrance of God—even for a moment bears fruit : One, who sincerely remembers God, even for a moment, will get liberation from the noose of death. *[Chaupaī 10.*

155. Ridhī Sidhī : Is useless. *[Jap(u) jī, 29.*

156. Rituals and sacrifice of animals etc.—are fruitless for realising God : God cannot be pleased by offering sacrifices of animals or other things. He cannot be realised by performing empty rituals and formal ceremonies. *[Jāp(u) Sāhib, 9.*

157. Sach Khaṅḍ (Home of the True God) : God lives in the Sach Khaṅḍ. *[Jap(u) jī, 37.*

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158. Saints—True Saints—Their ways are most pure and difficult : True saints are wholly distinct from all others. They abandon avarice, greed, ego and mammon. They talk less. The way, which they follow, is sharper than the edge of sword and finer than an hair. They renounce their self and ever remain attached with God.

[Anaṅd(u), 14.

159. Saints—True ones, described : Those devotees, who are approved by God, are true and get honours in His Court. Such ones remain constantly attached and absorbed in the worship of the One God, and none else.

[Jap(u) jī, 16.

160. Saints—True Saints cannot live without God : True saints cannot live even for a moment without remembering and meditating upon God. Their hunger for God and His Name is never satiated.

[Rahrās(i), 4.

161. Salvation : Can be achieved in accordance with God's Will.

[Jap(u) jī, 1.

162. Salvation—God alone gives salvation : God alone gives salvation. He is immune from any temptation. *[Jāp(u) Sāhib, 95.*

163. Scriptures—Mere mechanical reading of—is of no avail : Mere reading of scriptures, without understanding their sermons, without applying the mind to their directions and practically acting upon them, after controlling the evil desires, is fruitless.

[Anaṅd(u), 24.

164. Shabad : Are the Divine Hymns of God's praises.

[Anaṅd(u), 1.

165. Shabad (Word)—Mint for manufacturing : The essential conditions to be fulfilled by a sincere devotee to obtain the True Name of God, within his heart, are the control of evil instincts, patience, divine knowledge, true wisdom, God's fear, worship of and meditation on One God with love and devotion. *[Jap(u) jī, 38.*

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166. Silence—Vow to keep : Does not give peace of mind. *[Jap(u) jī, 1.*

167. Simran—(Remembrance of God with Love) : Endless repetition of God's Name with love and devotion, keeping in view His Attributes, is the way to see God. *[Jap(u) jī, 32.*

168. Sing God's Praises—Pray to Him—The mind will be controlled—God will be realised : The effective way to control the mind and to get rid of the delusion of māyā, is to obey God's Will, to sing His praises with devotion, to sing the Divine Hymns in the early ambrosial hours, to obey the Sermons contained therein and to cherish supreme love for God. *[Jap(u) jī, 1, 4, 5.*

169. Singing of God's praises : Is the way to realise God. *[Anand(u), 3.*

170. Sinners and fools etc., are countless : Sinners, fools, non-believers, cut-throats, liars, slanderers etc., are countless. They are created by God, according to His Will and Divine Laws. *[Jap(u) jī, 18.*

171. Skies and nether worlds are countless : There are millions of nether worlds and skies, created by God. *[Jap(u) jī, 21.*

172. Society of true devotees (Sādh Saṅgat)—Pray for : One should pray for obtaining the society of the true worshippers of God, by joining whom He and His Name may be worshipped and remembered. *[Ardās.*

173. Society of true saints (devotees)—Is blessed : The Nectarean Name and God's Grace are obtained by joining the society of the true devotees of God and the Gurū. *[Rahrās(i), 5.*

174. Song of joy—Sincere devotees (and not impostors) hear it : The Divine Hymns (Shabad) of the True Gurū give birth to everlasting Song of Joy. They, who are led astray by mammon, talk

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non-sense and pose to be men of God, in fact, they and their talks are empty. *[Anaṅd(u), 16.*

175. Stones etc.—Worship of—Is useless : Worship of stones, believing God to be present only in the south or in the west or in any other part of the universe and the worship of the dead etc., will not enable the worshipper to realise the secrets of the One God. *[Savaiyās, 10.*

176. Stones and idols : Should not be worshipped. *[Savaiyās, 10.*

177. Store houses of God : God's store houses exist in all the worlds. These were filled by Him once for all and for all times to come. These always remain full to the brim, inspite of the fact that the entire creation has been continuously getting all their provisions from these in all the ages. *[Jap(u) jī, 31.*

178. Support : The Name is the true support of all. *[Anaṅd(u), 4.*

179. Supreme joy—Comes when union with God is achieved : When God is realised, supreme joy appears in the heart. Songs of true joy are then sung. Sorrows, pains, sufferings etc., vanish. The True joy comes with the grace of the True Gurū. Then divine trumpets blow in the honour of the true devotee. *[Anaṅd(u), 40.*

180. Sustenance is given by God : Man must not worry about his programmes. God is the Fulfiller of desires and the Giver of sustenance to all. *[Rahrās(i), 6.*

181. Sword—Prayer for its use against sinners etc. : The devotees must pray for God's assistance to use arms against the sinners and the enemies of liberty and truth. *[Ardās.*

182. Takhats (Five seats of the Sikh Religion)—Remember these : While making prayers, the devotees should pay respects in

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their hearts and remember the Takhats, established by the Great Gurūs. *[Ardās.*

183. Tenth door—is opened with the grace of True Gurū : The body is like a cave. God blew breath and life into it and then man was born. Man has nine visible doors, but the tenth one is kept concealed by Him. He shows the tenth door through the kindness of the True Gurū. *[Anaṅd(u), 38.*

184. Thankless man—Forgets the Giver : Man, in the fire of womb, suffers untold pains. He goes on praying and then God liberates him from the dark burning and painful cell, where he suffered the ordeal for months. The man forgets and does not care for the Liberator, after he is born in this world. *[Anaṅd(u), 28.*

185. Thousands of eyes etc. of God : God has no eyes, yet He has thousands of eyes. God has no feet, yet He has thousands of feet. God has no form, yet He has thousands of forms. God has no nose, yet He has thousands of noses. *[Kīrtan Sohīlā, 3.*

186. Tongue—How will it abandon false tastes ? : The human tongue is busy enjoying false tastes (slandering and speaking falsehood etc.). The only way by which it will abandon these, is the worship of God and His Name and the Realisation of the Divine Light. *[Anaṅd(u), 32.*

187. Trader of divine trade—Reaps life's fruit : The man is given human form by God to earn divine profits from the divine trade. God and His Name constitute the capital. The mind should become the trader and engage itself in the true trade of worshipping God and His Name, under the advice of the True Gurū. Then the true and everlasting wealth will be gathered and Union with God will be achieved. *[Anaṅd(u), 31.*

188. Treasures—God is the owner of all treasurers : God alone confers His gifts on the man. When He confers the Jewel of the Name (the Nectar flowing from the Divine Hymns) on the devotee, he hears

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the most enchanting Divine Music within himself and thus obtains the true gift and treasure. *[Anaṅd(u), 3.*

189. True Gurū—is the Fountain of the Divine Nectar : When the True Gurū showers His grace, the Divine Nectar is obtained and the devotee's greed and ego etc., vanish. *[Anaṅd(u), 13.*

190. True King : One, to whom God gives the gift of His Name, is the true king. *[Anaṅd(u), 32.*

191. True sādhū : A true sādhū possesses contentment and humility of mind. He always remains attached with God and His Name. He always remembers that he may die at any time and he does not commit sins. He loves the whole world. He possesses Divine Knowledge. He hears divine music. *[Jap(u) jī, 28, 29.*

192. True saints—are rare : True saints, who hear, sing, follow and keep within their minds, the Divine Hymns of the Gurū, are rare. *[Rahrās(i), 16.*

193. True Saint—Obeys the True Gurū : The true saint sings songs of God (Divine Hymns), offers his body, soul and riches to the True Gurū and fully obeys his orders (Divine Instructions) contained in the *Gurbāṇī*. *[Anaṅd(u), 9.*

194. True saint—defined : Perpetual and true joy ever resides in the mind of the true saint. True saints are approved by God and they get honours in His Court. They are Supreme. They meditate on the One God and none else. They are always happy and are pleased with whatever God does. *[Jap(u) jī, 16.*

195. True saints—ever remain absorbed in God and His Name : Only the fortunate ones cherish faith in God. Their yearnings to worship Him and His Name go on increasing. In the society of true saints, the divine gift of the Name is obtained. *[Rahrās(i), 5.*

196. True shrine is within : One should take true bath in the true shrine, existing within the body. *[Jap(u) jī, 21.*

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197. True Temple is within : The True Temple exists within the heart. By perpetual meditation, the song of joy will be heard in this temple and the Lord will be seen by the devotee in his heart. *[Anand(u), 39.*

198. Union—Songs of welcome are sung—when realised : The true saints sing songs of welcome, when God comes to reside within them. They welcome Him. The unbeaten music *(Anhad Shabad)* is then heard. The Divine Words of God, uttered through the True Gurū are now fully obeyed by the devotee. *[Anand(u), 34.*

199. Union with God—Only a few spiritual gifts arising from—Detailed : When the human soul and Supreme Soul unite with each other, the sincere devotee obtains invaluable gifts from God. Some of these are :

(i) He goes on constantly singing God's praises and glories; and the Name comes to reside within him. *[Anand(u), 3.*

(ii) The worldly desires are satiated. *[Anand(u), 4.*

(iii) Divine Bliss comes and unbeaten music is heard within the heart. *[Anand(u), 5.*

(iv) The five enemies (evil passions and instincts) are conquered. *[Anand(u), 5.*

200. Virtuous deeds : Performance of virtuous deeds is a pre-requisite condition for treading on the path of realisation. This is the first step, which is followed by true and sincere worshipper of God and His Name. *[Jap(u) jī, 21.*

201. Warriors—will obtain divine bliss only if God is kind to them : Warriors, who never suffer defeats, shall also have to leave this world empty-handed, unless they receive God's Grace by following His Divine Words. *[Savaiyās, 5, 6.*

202. Will—Obey God's will : Obey God's Will in order to get true joy. *[Jap(u) jī, 27.*

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203. World—Engrossed in sins : The world is full of sinners, who take joy in their evil pursuits and finally suffer divine punishments. However, the sincere devotees of God are enabled by Him to swim across the world ocean. *[Kīrtan Sohilā, 5.*

204. World—created by God by His One Word : The world was created by God by His One Word. Countless kinds of things and countless varieties of living beings were created by God.

[Jap(u) jī, 16.

205. World drama—God has created it : Inaccessible and inapprehensible God has created the world drama and He Himself sees it. *[Anand(u), 12.*

206. Worldly desires—Fulfilment of—Gives not the true peace : One may own as much wealth as he can, may prolong his age, may obtain the highest worldly honours and may get fulfilled all his worldly desires; but all these are wholly insignificant and useless for achieving the real goal. Without obtaining God's Grace, worldly joys cause pain to the mortal. *[Jap(u) jī, 7.*

207. World—Burning pool—is filled with fire : The world is like a pool, full of the fire of passions, sins and love for māyā, in the mire of which the mortal is stuck up and goes on drowning. Man should take the shelter of God and His Name to save Himself from this fire *[Rahrās(i), 9.*

208. Worldly powers—Kings and rulers etc., shall go empty handed without worship of God : Mighty kings, rulers, worldly leaders etc., owning the biggest powers and wealth etc., will go empty handed after their death, if they do not worship and meditate upon God. *[Savaiyās, 2.*

209. Worship only One God : Spiritual and worldly benefits and joys can be obtained only by taking shelter of the One God and worshipping Him and His Name. *[Rahrās(i), 11, 12.*

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210. Worshippers of God and His Name—get divine fruit: Whosoever, including demons, gods and goddesses etc., repeat the God's Name, with devotion and love, will get divine glories and congratulations. Their enemies will be destroyed. *[Savaiyās, 7.*

211. Worship with lamps—Ārtī—True worship defined: The true worship of God is continuously performed by the nature. The sky serves as the salver; the sun, the moon as lamps and the stars serve as pearls; the fragrance of sandal wood serves as the incense; the air serves as the fan and the divine unbeaten music serves as the flute. Without sincere worship of God nothing can be achieved.

[Kīrtan Sohilā, 3.

212. Yogī: Should adopt the divine virtues and discard the methods of yoga. *[Jap(u) Jī, 28, 29.*

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Chapter II

FUNDAMENTALS OF GURMAT

(ONLY A FEW MANDATES OF THE GURŪ)

Preliminary Submissions : Fundamentals of Gurmat, given in this chapter, are mainly based on the *Gurbāṇīs* of the Nit-Nem. Countless mandates of the *Gurbāṇī* will be published in full in some other work. Only a few of these are given below. *The numbers given in the brackets denote the numbers of the headings contained in the First Chapter.*

It is matter of great sorrow that some interested persons have been putting their own imaginary theories or have been misinterpreting the *Gurbāṇī* in order to exploit others. What was prohibited by the great Gurūs, is being justified on some misleading theories. Many modern sects etc., are flourishing simply because we are not keeping in view the Sermons of *Gurbāṇī*. It is humbly requested that when the so called modern expositions are put forward, kindly ask the persons concerned to quote the parts of the *Gurbāṇī*, on which they make their assertions. On their failing to do so, please reject their logic.

It is earnestly hoped that the learned reader will be able to refresh his mind as to what the True Gurmat is. Some fundamentals are given below :

1. Do not doubt or disobey the Sermons of *Srī Gurū Granth Sāhib.* *[98, 100.*

2. Be a true devotee and never apply your own logic, wisdom to test the Wisdom of God and the Gurūs, as contained in the *Gurbāṇī*, which must be taken as ever binding and supreme. *[24, 130.*

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3. Stones, idols, pictures, graves and the dead etc., shall not be worshipped. *[109, 175.*

4. Goddesses and gods etc., shall not be worshipped at all. *[96.*

5. Only the One Supreme Lord of all, as defined inter-alia in the Mūl Mantar, is to be worshipped. *[141.*

6. The good and bad actions will be judged in the God's Court. *[83.*

7. God resides in all. The entire humanity is a big family of God. Do not believe in or practise untouchability, caste system and communalism etc. *[91, 115.*

8. Regarding the worship of God and His Name, inter-alia the following sermons and steps must be understood and followed :

(a) The Name or Shabad is the Light and Power of God, which is as high as God. It is the highest of the high. *[131, 135.*

The Name has created the entire creation etc., and pervades all. See inter-alia the sixteenth *Ashtpadī* of *Sukhmanī Sāhib*, where it is so declared. It is different from the countless names of God, written in letters. This Shabad is to be obtained by the devotee by adopting virtues and discarding vices, inter-alia as detailed in the last stanza of *Jap(u) jī*. *[131, 165*

(b) Meditate upon God's glories with devotion, by singing the Divine Hymns, after understanding their meanings and by practically acting upon their Sermons. This is the best way to obtain the Name. *[168*

(c) Pray to God to confer His Light. *[150*

(d) Mere mechanical repetition of the Name of God or uttering, or singing the Divine Hymns etc., should be avoided. *[163.*

(e) Assertions of those, who say that Gurū Granth Sāhib is not the Guru, that a living Guru is needed, that the Name is some word

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or a group of words to be repeated in certain postures at certain times by fixing one's eyes or mind on the picture of some person or on the imaginary picture of some Gurū, are wholly against the Sermons of the Divine Hymns. (36, 98, 100, 141, 175, 176). It must be firmly kept in mind that the Gurū of Srī Gurū Nānak Dev Jī is the One God, who is also the Primal Gurū of all of our Gurūs and all of us. (Kindly also see chapter III).

(f) The Gur Maṅtar (Shabad of the Gurū) which is to be uttered with the tongue and with the mind is 'Vāhegurū', which means 'Wonderful God'. The devotee has to keep in mind, while uttering this Name 'Vāhegurū', that he is meditating upon the Unseen God. He should think of His most wonderful attributes, as defined in the Mūl Maṅtar and other parts of the Gurbāṇī. The mind, when does this with devotion and attachment, will not go astray. Sing the glories and gifts of God. For this reason, it has been vehemently stressed in Gurbāṇī that Kīrtan (singing of the Divine Hymns after knowing the meanings thereof) is the best way to control the mind and to fix it on the unseen God, Whose Light will dawn in due course. (147, 174). Also see in this connection the mandates given by Gurū Nānak Dev Jī in the first hymn on page 557 of Srī Gurū Graṅth Sāhib, where we are told to sing God's praises and to make humble prayers, in order to get rid of the delusion of māyā.

(g) The devotee has to recount again and again his shortcomings and evil deeds. He must atone for his sins and pray to God to shower His Grace and the Gift of the Name. *[125, 128, 142.*

(h) The devotee has to make full efforts to carry out the positive and negative mandates of the Gurbāṇī and it is only when he succeeds in doing so that he will realise God. *[200.*

(i) The Simran (the remembrance of God and His Name 'Vāhegurū' with love and affection again and again all the time) is absolutely necessary. The reason is obvious. The mind has become completely dark since ages; and unless it is continu-

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ously reminded of the true objects of the life, it rushes to its evil centre, in no time. *[167, 168.*

(j) The devotee should perform his daily worldly duties towards himself, his family members, his neighbours, his countrymen and the humanity etc. While doing so, he can constantly keep in mind the Creator, in the way explained inter-alia in one of the Divine Hymns of Bhagat Nām Dev Jī. He says : Just as the mind of the boy, flying a kite remains attached with it and its string, although he goes on talking with his friends; just as the goldsmith's mind remains attached with his work of marking ornaments, although he goes on talking with others; just as the village-girls, carrying pitchers full of water on their heads, go on talking and laughing, but do not allow the pitchers to fall; just as a cow, grazing outside at a distance, does not allow its mind to be detached from its calf; and just as a mother goes on thinking of her infant child, lying in the cradle, although she is busy in carrying out her household duties, similarly, the true devotee's mind should ever remain attached with God and His Name, although he goes on performing his worldly duties.

[Rāmkalī Measure, Page 972.

(k) Be always afraid of death, which may come at any time and also of the Divine punishments, prescribed for one's sins. This Truth (and not fiction) prevents the man from committing sins; and the mind does not leave the correct track. *[138.*

(l) The necessary steps to be taken by a devotee in order to obtain the Name (Nām), as defined above, have also been repeated in the twenty-first Ashṭpadī (First Stanza) of the Sukhmanī Sāhib, thus :

(i) The devotee should hear and act upon the Sermons of the Perfect Guru (now Gurū Granth Sāhib).

(ii) He must believe that the Boundless God is ever present with him and is watching his activities.

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(iii) He must remember with love and devotion, God with every breath and then all his worries will depart.

(iv) The false desires and the perishable things and māyā (mammon) must be abandoned.

(v) The sinful thoughts of the mind must also be abandoned.

(vi) He must pray for the society of the true saints. (It must be remembered that the true saint is one in crores).

(vii) He must abandon ego and his self.

(viii) He must pray to God for His Grace.

In this way he will gather the True Wealth of the God's Name.

9. Taking baths at places of pilgrimage (in the false belief that merely by dipping one's body in water, salvation will be achieved) on certain fixed occasions or otherwise is useless, unless one obtains the Grace of God, which is possible only by worshipping God and His Name and acting upon His Sermons. Useless ceremonies and rituals, based on egoism, are fruitless. *[7, 156.*

10. It is futile to believe in the so-called auspiciousness of particular months, days or times etc On page 843 of Srī Gurū Granth Sāhib, it is observed by the Third Gurū.

ਥਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰ ॥
ਸਤਿਗੁਰ ਬਾਝਹੁ ਅੰਧ ਗੁਬਾਰ ॥ *[ਪੰਨਾ ੮੪੩*

11. Except the worship of the One God and His Name (as explained above), all other ways, acts, and deeds etc., are empty and devoid of spiritual benefit. *[141.*

12. Live in this world as a Lotus flower and the water-duck live in water. Do not go to jungles and do not leave your home. Gurū Nānak tells us this in the Sidh Gost, (stanzas 4 and 5).

13. The service (sevā) of the Gurū consists in understanding his

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Divine Sermons and acting upon them. No doubt, selfless service in the form of helping the needy, sweeping the floors, cleaning the utensils in the free kitchen etc., without entertaining ego, is good, yet the true meaning of sevā of the Gurū consists in understanding and acting upon his Divine Sermons and to kill one's ego. *[24.*

14. It is futile to adopt some man or waman as one's gurū. The Divine Hymns are the Words of God, conveyed to us through our Gurūs. These are contained in Srī Gurū Granth Sāhib, who is our Perpetual Gurū. (98). (Also see chapter III).

15. The true object of the human life is to obtain salvation, that is, union with God and freedom from the transmigration of soul. All other worldly pursuits are subsidiary. *[104, 106.*

16. Except the taste of Nectar of the Name, all other tastes are temporary and will not satiate the false desires of the man. *[186.*

17. After death, the man has to render accounts of his deeds, performed by him, while living in this world. Punishments or awards are decided accordingly in the Divine Court. *[83.*

18. The true place of pilgrimage and the true temple exists within the man, where the Divine Nectar and Light exists, covered by the curtain of ego. *[196.*

19. This Light can be obtained by worshipping the One God and His Name, as prescribed in Gurbāṇī. *[132-135.*

20. The delusion of māyā, existing in one's mind can be removed only by hearing, uttering, singing and meditating on the glories, praises, and gifts of the Creator, as contained in the Divine Hymns; and by making humble prayers before God, seeking His mercy. *[119-122, 146-150.*

21. Do not indulge in falsehood and slander etc. *[186.*

22. God never takes birth in the human form. The theory of incarnation is baseless. Words, such as Gopal, Thākur, Bhagwān,

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Prabhū and Rām etc., used in the Divine Hymns refer only to the One God and not to any other persons. *[74.*

23. Cherish humility of mind and pray for obtaining the Divine Wisdom. *[108.*

24. Wealth and riches will not accompany the man. So collect the True Wealth of God and His Name. *[206-208.*

25. Get rid of the evil influences of mammon and control it, rather use it for legitimate and virtuous pursuits and objects, by following the Sermons of the True Gurū. *[119-122.*

26. Persons, wearing white clothes or clothes of some special colour or cut, shall never be believed to be saints simply because of their appearances. *[41, 110.*

Keep in view the conditions prescribed by The Gurbāṇī for becoming a True Saint. It must always be remembered that a true saint is one in millions. As to who is a True Saint, See : *194, 195.*

27. Never follow the ways of penances, yoga, etc. *[212.*

28. Join frequently Sādh Saṅgat, which means the society of the true devotees, where only the songs of the One God and His Name are sung or explained. *[172, 173.*

29. Hearing of the *Anhad Shabad* means the Sight and Light of God, which gives Supreme Joy and causes the True Divine Music to be heard. The sound of the ringing of the closed ears or the appearance of certain star-like lights as the result of closing one's eyes and shutting ones mouth, while sitting in some particular posture of yoga, are not the results of the *Anhad Shabad.*

[132-136, 143, 165.

30. Save yourself from the burning world pool as advised by the Gurū. *[207.*

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Chapter III

SRĪ GURŪ GRANTH SĀHIB IS THE EVERLASTING GURŪ

1. Gurbāṇi (Gurū Granth Sāhib) is the True Gurū : Gurbāṇi is the True Gurū. We should read and sing all Bāṇīs, including the Bāṇīs of Nit Nem, keeping in view that Gurbāṇi is our True Gurū, and it is not necessary at all for anybody to hanker after the "modern gurūs". It is necessary to briefly state here as to how and why Gurbāṇi can be termed as the True Gurū. In order to understand this, we must follow with full faith, what is said by our Satgurūs. Our wisdom is insignificant as compared to that of the Satgurūs. Spiritual matters cannot be seen like the results of our experiments in a laboratory. Unless man practises what is ordained by the Satgurū, he cannot obtain the Divine Knowledge. Therefore, in order to know the Real Truth, we must act upon and believe without any demur, the Instructions, conveyed to us through Gurbāṇī. The Satgurū says :

ਇਤੁ ਮਾਰਗਿ ਚਲੇ ਭਾਈਅੜੇ, ਗੁਰੁ ਕਹੈ ਸੁ ਕਾਰ ਕਮਾਇ ਜੀਉ ॥
ਤਿਆਗਹੁ ਮਨ ਕੀ ਮਤੜੀ, ਵਿਸਾਰੇ ਦੂਜਾ ਭਾਉ ਜੀਉ ॥
ਇਉ ਪਾਵਹਿ ਹਰਿ ਦਰਸਾਵੜਾ, ਨਹ ਲਗੈ ਤਤੀ ਵਾਉ ਜੀਉ ॥
[ਸੂਹੀ ਮਹਲਾ ੫, ਪੰਨਾ ੭੬੩

The Satgurū has stressed that one should not follow the misleading wisdom of one's mind, but should discard all doubts, and act according to the orders of the Satgurū. By following this, he will be able to have the Light of God and will not face any trouble.

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Keeping the above Dictates in view, we can easily understand how Gurbāṇī is our True Divine Gurū. The Satgurū says :

ਬਾਣੀ ਗੁਰੂ, ਗੁਰੂ ਹੈ ਬਾਣੀ, ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥
ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ, ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥੫॥

[ਨਟ ਮਹਲਾ ੪, ਪੰਨਾ ੯੮੨

Bāṇī is the Gurū and Gurū is the Bāṇī, which is full of Nectar. If the devotee obeys what Bāṇī teaches us, the Gurū confers His Grace on him. I need not quote more verses on this matter. At many other places it has been recorded in Srī Gurū Granth Sāhib that Bāṇī is the Gurū. It has also been recorded that :

ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥

[ਸੋਰਠਿ ਮਹਲਾ ੫, ਪੰਨਾ ੬੨੯

Bāṇī has come from God. It effaces all worries and anxieties. We will see the same theme in many stanzas of Srī Anand Sāhib. Bāṇi consists of the Pure Divine Hymns, which have their origin in the Supreme One God. Consequently, it is essential and mandatory for every Sikh to treat Gurbāṇī as the True Satgurū and we must follow blindly, what is taught to us by our Satgurūs. Thus Srī Gurū Granth Sāhib is our Everlasting Gurū.

2. The Real object of Life : According to the Sikh Religion, the real object of human life is to attain Salvation, that is, Union with Almighty God, and to liberate one's soul from the punishment of continuous births and deaths. In order to achieve this object, we have to follow and practise what is ordained by the Satgurūs. It is only then and then alone that we can understand and feel the presence of God and can obtain Supreme Joy.

3. Repetition of the Name, worship of One God and singing His praises : It is essential for a mortal to do Simran, that is, the repetition of the Name and worship of One God with love in order to obtain Union with Him. The question arises as to how can this be done ? On this matter some parts of the dialogue between the Sidhās

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and the First Satgurū, given in the Bāṇī called Sidh Gosht (Talk with the Sidhās) may kindly be seen.

The Satgurū explained that just as the lotus flower is not affected by water and always remains much above its surface, howsoever big rise or fall in its level may be, and just as water-duck lives in water, swims on it but its wings do not become wet and it can fly away at any time it likes, similarly a mortal can and has to live in the world with his own family, detached from māyā. By meditating upon and repeating the Word (Shabad) (Vāhegurū) and the Divine Hymns with full attention a mortal will be able to swim across the world ocean. It is useless to leave one's house and to go to jungles after leaving one's business. Man can and should live in the world surrounded by riches and should at the same time continue to attach his mind to the Word with full attention and devotion. He can then easily gain Unity with Almighty God. No difficult penances, practices and austerities etc., are at all necessary for a man to achieve the Real Goal. Simran, repetition of the Name, will bear fruit, provided one acts on the Instructions of Gurbāṇī and knows that he is worshipping and meditating upon God, Who cannot be seen, but Whose glories and Attributes, given in the Gurbāṇī can certainly be sung and kept in view.

One should sing the praises of God, as contained in the Gurbāṇī, with full devotion and love. Without full devotion, mere repetition of the Name, when the mind wanders in other directions, is of little assistance. It may be submitted here when I say that those, who preach or think that mere repetition of Bāṇī is of no use at all, are not wholly correct. It is by hearing or reading Bāṇī continuously that a stage arrives in one's life, when one desires to understand the teachings and meanings thereof. He then becomes seeker after Truth. With the Grace of the Satgurū and by making sincere prayers, his mind will get attracted to Simran or repetition of the Word. No doubt, it has been repeatedly said in Gurbāṇī that the mind must also remember God and repeat His Name; but this does not mean that one should not read the Bāṇī at all unless his mind is absorbed in it. One must make his

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best efforts to put his heart into what he recites. If no efforts are made by a mortal at some stage of his life to understand the meanings of Gurbāṇī and to act upon it, he will not be able to achieve anything.

We must keep in mind, the selfless service of the Ten Sikh Satgurūs. Their sacrifices are unique in the history of mankind. They practised what they said. They recited Gurbāṇī under the Divine Inspiration. I can assert, with all humility, that none has ever written or can write even a single verse, which can be compared with the Gurbāṇī.

4. Service of the Satgurū is equally essential : It is also the duty of the devotee to put himself in the service of the True Gurū. He will then get complete success in attaining True Salvation, which according to the Sikh Faith, is the merger of the human soul in the Supreme Being. Now the question arises as to what is meant by 'the Service of the Gurū'. There is little doubt that one aspect of this is physical service, such as serving the Sikhs and the humanity through charity etc.

However, the true form of this service is to obey the dictates of the Satgurū, which teach us to walk on the path shown by Him, to destroy one's ego and to meditate on the Name.

Satgurū Amar Dās in Srī Rāg, Page 34, says :

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿ ਲਈ, ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥
ਏਹਾ ਸੇਵਾ ਚਾਕਰੀ, ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥

[ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩, ਪੰਨਾ ੩੪

Let us pause and think how far we obey the orders of our Satgurū.

Satgurū Rām Dās in Vār Sārang, page 1246, tells us :

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ, ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥

[ਸਾਰੰਗ ਕੀ ਵਾਰ, ਮ: ੪

The real service of the True Gurū is to abide by His Will and to obey His Commands.

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The same teachings are given to us by First Satgurū in Gaurī Measure, on page 223 :

ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ ॥ ਹਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਰ ॥

[ਗਉੜੀ ਮਹਲਾ ੫

Explaining as to what the service of the True Gurū is, the Satgurū says that meditation on the Shabad (Divine Hymns) and killing of ego are very pious acts. This amounts to truly serving the Gurū.

Gurū Amar Dās in Bilāval Measure tells us, on page 832.

ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥ ਸਬਦੁ ਚੀਨ੍ਹਿ ਸਹਜ ਘਰਿ ਆਵਹੁ ॥

[ਬਿਲਾਵਲ ਮਹਲਾ ੩

Do such works which are directed to be done by the Satgurū. Meditate on the Shabad (Word) (The Divine Hymns). By doing so, you will reach the stage of Saihaj (the Divine Knowledge).

Satgurū Nānak Sāhib in Sūhī measure, on page 752, observes :

ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ, ਲਾਹਾ ਘਰਿ ਆਣਿਆ ॥
ਗੁਰਬਾਣੀ ਨਿਰਬਾਣੁ ਸਬਦੁ ਪਛਾਣਿਆ ॥੭॥

[ਸੂਹੀ ਮਹਲਾ ੧

One must follow the way shown by the Gurū. The sincere devotee comes to recognise the Supreme God through Gurbāṇi, and he takes residence in the True House by this method.

The Fifth Satgurū in Srī Rāg, page 25, observers :

ਸਤਿਗੁਰ ਬਚਨ ਕਮਾਵਣੇ, ਸਚਾ ਏਹੁ ਵੀਚਾਰੁ ॥ *[ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫*

The true service of the True Satgurū means to obey His teachings and directions. This is the real truth and conclusion. Satgurū Arjan Dev observes in Rāmkalī Measure on page 895 :

ਗੁਰ ਕਾ ਬਚਨੁ ਜਪਿ ਮੰਤੁ ॥ ਏਹਾ ਭਗਤਿ ਸਾਰ ਤਤੁ ॥

[ਰਾਮਕਲੀ ਮਹਲਾ ੫

Go on repeating and remembering the teachings of the Gurū. This is the real charm and mantra. This is the way to meditation and

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devotion. There is no other magical formula.

Gurū Amar Dās in Vār Gūjrī on pages 511-12, observes :

ਏ ਮਨ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਿ, ਹਰਿ ਪਾਵਹਿ ਗੁਣੀ ਨਿਧਾਨੁ ॥
ਹਰਿ ਸੁਖਦਾਤਾ ਮਨਿ ਵਸੈ, ਹਉਮੈ ਜਾਇ ਗੁਮਾਨੁ ॥

[ਗੂਜਰੀ ਕੀ ਵਾਰ, ਮ: ੩

O mind, hear the advice of the Satgurū. If you do so, you will acquire God, the Treasure of Virtues. Follow practically the teachings of the Satgurū and then God, the Giver of all comforts, will come to reside in your mind. The pride or ego will then vanish. Follow this method and the mind will get peace.

Gurū Amar Dās jī in Srī Rāg, on page 37, observes :

ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਚਲੁ ॥
ਨਿਜ ਘਰਿ ਵਸਹਿ, ਅੰਮ੍ਰਿਤੁ ਪੀਵਹਿ, ਤਾ ਸੁਖ ਲਹਹਿ ਮਹਲੁ ॥੧॥

[ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩

O my mind, abide by the Command of the Gurū. In this way you will reach the Divine Home and will drink the Nectarean Name. You will then live in the House of Joy for ever.

Thus we see that the real Service of the Satgurū is to obey His teachings and directions and to accept His Will. By doing so the ego will vanish and the Name of God will come to reside within one's mind.

5. The Gurū of Gurū Nānak Dev Jī is the One God : The Gurū of Gurū Nānak Dev Jī is the One God, as defined in the Mūl Mantar and in many other parts of Gurbāṇī. In this connection, the Bāṇī, called 'Sidh Goshṭ' may also be seen. The Primal Gurū of all the Gurūs is also the One God. Gurū Nānak Dev Jī observes on page 599 of Srī Gurū Granth Sāhib that my Gurū is boundless God.

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥

[ਪੰਨਾ ੫੯੯

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Gurū Rām Dās Sāhib observes on page 759 of Srī Gurū Granth Sāhib that my Gurū exists for ever and ever and that He neither dies nor takes births. He pervades all and everything.

ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਸਦਾ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥
ਓਹੁ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥੧੩॥

[ਰਾਗ ਸੂਹੀ ਮ: ੪, ਪੰਨਾ ੭੫੯

Gurū Arjan Dev Jī observes on page 900 of Srī Gurū Granth Sāhib that God Himself is the True Gurū, Who resides in all.

ਗੁਰ ਪਰਮੇਸੁਰ ਸਗਲ ਨਿਵਾਸ ॥
ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਗੁਣਤਾਸ ॥ ੪॥ ੫॥ ੫੬॥

[ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨਾ ੯੦੦

6. Gur-Charan (The Feet of the Gurū) and Gur Mūrat (The image of the Gurū) : They, who preach that a living Gurū in human form should be worshipped or that the mind should meditate upon some picture, usually quote the following verses from the Divine Hymns, given on page 864 of Srī Gurū Granth Sāhib.

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥
ਗੁਰ ਕੇ ਸਬਦਿ ਮੰਤ੍ ਮਨੁ ਮਾਨ ॥
ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ ॥
ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ ॥੧॥ *[ਗੌਂਡ ਮ: ੫, ਪੰਨਾ ੮੬੪*

Then they say that 'mūrat' means a living gurū or his photograph and that 'charan' means his 'feet'. Some say that some imaginary picture of Gurū Nānak or some other Gurūs should be worshipped and meditated upon.

It is a matter of great sorrow that, for some ulterior motives, such like wholly wrong interpretations of Gurbāṇī are given and some devotees of the Sikh Religion are led astray.

There can be no doubt that all the Gurūs have declared that God is Formless, that He never takes birth and the theory of incarnation

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is baseless, then what are the meanings of the words 'mūrat' and 'charan', which are used, while referring to God in several verses of the Divine Hymns? Let us take a few instances.

Gurū Nānak Dev Jī himself directs us at page 661 of Srī Gurū Granth Sāhib to keep the 'picture' or 'form' of God in our hearts, by which methods all desires will be fulfilled.

ਸਤਿਗੁਰ ਕੀ ਮੂਰਤਿ ਹਿਰਦੈ ਵਸਾਏ ॥
ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਏ ॥੪॥ [ਧਨਾਸਰੀ ਮ: ੧, ਪੰਨਾ ੬੬੧

The Gurū of Gurū Nānak Dev Jī being the One God, Who has no form, as already submitted, there can be no doubt that the word 'mūrat' has been used by the Gurū in the Mūl Mantar, where the word 'Akāl' is also added to the word 'mūrat'. Thus 'mūrat' does not mean the photograph or picture of anybody or gurū.

In this connection, few parts of Gurbāṇī, where the word 'charan' has been used, may kindly be seen.

Gurū Nānak Dev Jī observes on page 61 of Srī Gurū Granth Sāhib that one should remain attached to the 'feet' of the Gurū (the One God) and should kill his self or ego.

ਗੁਰ ਕੀ ਚਰਣੀ ਲਗਿ ਰਹੁ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥੭॥
[ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧, ਪੰਨਾ ੬੧

Gurū Arjan Dev Sāhib uses the word 'charan' in many of His Hymns. Some parts may be noted:

On page 779, of Srī Gurū Granth Sāhib, it is observed that one should 'utter' or 'repeat' the 'feet' of God.

ਹਰਿ ਚਰਣ ਜਪਤ ਨਿਸਤਰਿਆ ॥
[ਰਾਗ ਸੂਹੀ ਮਹਲਾ ੫

On page 197, it is observed that if the 'charan' of God come to reside within one's heart, all pains etc., existing since many births, will vanish.

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ਹਰਿ ਕੇ ਚਰਣ ਰਿਦੇ ਮਹਿ ਬਸੇ ॥
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਨਸੇ ॥੧॥ *[ਗਉੜੀ ਮਹਲਾ ੫*

On page 1300, it is observed that one should sing in his heart the 'charan' (feet) of God.

ਹਰਿ ਕੇ ਚਰਨ ਹਿਰਦੈ ਗਾਇ ॥
ਸੀਤਲਾ ਸੁਖ ਸਾਂਤਿ ਮੂਰਤਿ ਸਿਮਰਿ ਸਿਮਰਿ ਨਿਤ ਧਿਆਇ ॥੧॥ ਰਹਾਉ॥
[ਕਾਨੜਾ ਮਹਲਾ ੫

On page 679, it is observed that one should bow before the 'charan kamal' (lotus feet) of God and sing His praises.

ਚਰਨ ਕਮਲ ਨਮਸਕਾਰ ਗੁਨ ਗੋਬਿੰਦ ਬੀਚਾਰੇ ॥ *[ਧਨਾਸਰੀ ਮਹਲਾ ੫*

On page 866, it is again observed that one should bow before the 'charan kamal' (lotus feet) of the Gurū and sing His praises.

ਗੁਰ ਕੇ ਚਰਨ ਕਮਲ ਨਮਸਕਾਰਿ ॥੧॥ *[ਗਉੜੀ ਮਹਲਾ ੫*

Now the following questions arise :

(i) How can one remain attached to the 'charan' of Formless God ?

(ii) How can one 'repeat' or 'utter' the 'charan' of God ?

(iii) How can one 'sing' the 'charan' of God ?

(iv) How can one 'bow' before the 'charan' of God ?

(v) How can one draw the 'mūrat' or picture of the Formless God.

There is only one and one answer to all these questions that the word 'charan' and 'mūrat' mean not the physical feet or picture of God, who is Formless; but mean only the Words or Divine Hymns of God, which must be sung with devotion, thoroughly understood and acted upon.

In fact, these words are explained to have only these meanings at many places in the Gurbani itself. For instance, it is observed on

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page 740 of Srī Gurū Granth Sāhib that one should meditate upon the Words of the Gurū.

ਗੁਰ ਕੈ ਬਚਨਿ ਰਿਦੈ ਧਿਆਨੁ ਧਾਰੀ ॥੧॥ [ਸੂਹੀ ਮਹਲਾ ੫

Again on page 680 it has been quite clear that the Shabad i.e. the Words or the Divine Hymns of the Satgurū are his 'lotus feet'. It is observed that one must keep the 'charan' i.e. the Shabad of the Satgurū in one's heart.

ਹਿਰਦੈ ਚਰਣ ਸਬਦੁ ਸਤਿਗੁਰ ਕੋ ਨਾਨਕ ਬਾਂਧਿਓ ਪਾਲ ॥੨॥

[ਧਨਾਸਰੀ ਮਹਲਾ ੫

Thus the word 'mūrat' means the Living Entity of God and the word 'charan' means His Divine Hymns.

Assuming for the sake of argument (but not admitting at all) that the version of those, who intentionally give wrong interpretation of the word 'mūrat' and 'charan', is correct, the question arises what is the use of meditating upon the 'mūrat' and 'charan'? The Gurūs categorically say that none can get salvation or any benefit even by personally seeing the Gurū, not to say of His picture. Gurū Rām Dāss Jī observes on page 594, that the whole world may go on having the sight of the True Gurū, but none can get salvation without meditation upon the Divine Hymns and their Sermons and obeying the dictates thereof.

ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥
ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥

[ਸਲੋਕ ਵਾਰ ਵਡਹੰਸ ਮਹਲਾ ੪

7. God, Bāṇī and Gurū are the same : It is again humbly stressed that Gurbāṇī is the True Gurū. Consequently Gurbāṇī, i.e. Gurū Granth Sāhib, is the True Gurū. Again Gurbāṇī is also Brahm (God), from Whom It came. Kindly see only two out of many quotations :

ਵਾਹ ਵਾਹ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

[ਵਾਰ ਗਉੜੀ, ਸਲੋਕ ਮ: ੫, ਪੰਨਾ ੫੧੫

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ਗੁਰਮੁਖਿ ਬਾਣੀ ਬ੍ਰਹਮੁ ਹੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥

[ਸਿਰੀ ਰਾਗੁ ਮਃ ੩, ਪੰਨਾ ੩੯

The Nām (the Divine power and Light) is also Gurbāṇī, Kindly see :

ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਮੁ ਹੈ, ਨਾਮੁ ਰਿਦੈ ਵਸਾਈ ॥੪॥

[ਵਾਰ ਸਾਰੰਗ ਮਃ ੪, ਪੰਨਾ ੧੨੩੯

Consequently, God=Nām=Gurbāṇī=Gurū=Srī Gurū Granth Sāhib.

It must never be forgotten that Nām and Gurbāṇī are also the same. One has to utter, sing, understand and follow in practice the Gurbāṇī.

ਜਪਿ ਮਨ ਮੇਰੇ ਗੋਵਿੰਦ ਕੀ ਬਾਣੀ ॥ [ਗਉੜੀ ਮਃ ੫, ਪੰਨਾ ੧੯੨

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Chapter IV

SUMMARY OF THE TEACHINGS OF JAP(U) JĪ

1. The Mūl Maṅtar (The Basic Formula) (The Divine Declaration for all) :

The Mūl Maṅtar (Basic Formula) is the most important part of the teachings of the Sikh Religion. In fact, it is its Foundation. Srī Gurū Graṅth Sāhib begins with this Mūl Maṅtar, which is followed by Jap(u) Jī Sāhib, which contains One Salok and Thirty Eight Stanzas and the Last Salok. The Jap(u) Jī Sāhib, the First Morning Prayer of the Sikh, is, in fact, the Prayer for the entire world and humanity, irrespective of their different Religions, Faiths and Dogmas. Srī Gurū Nānak Sāhib, the Founder of the Sikh Religion, made the Divine Proclamation, that God is only One, He is all Truth, He is Most Potent, He is Fearless, He has enmity with none, He is Deathless, He does not take birth, He is self-Illuminated, He was True long before the world came into existence and ages began, He has been True since the ages began, He is True even now and He will be True for all times to come.

It may be noted that ੴ (Ik Oṅkār) is to be pronounced as Ik Oṅkār. The word 'Oaṅg' is a Sanskrit word, used in the Hindū Scriptures, which means Brahm. Gurū Nānak Dev Jī added the word 'One' to this, in order to stress that all shall have to worship only One God, Who is the Everlasting Entity and none else. The Sign (ੰ) 'Kār' means the changeless and uniformly pervading. So we have to worship only the One Changeless All-pervading God.

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Sat(i) means True, i.e. the Perpetual and Life-giving. Thus Sat(i) Nām (the True Name) is also the Everlasting Entity like God Himself. Purkh means the Primal Soul, which is present in all. Kartā means the Creator. Thus Kartā Purkh means the Creator of whatever is seen or unseen, Who is present in all. Nirbhau means Fearless. So God is not afraid of anybody. Nirvair means without enmity. Thus God has enmity with none. Mūrat means the Life-giving Entity. Akāl means deathless. Thus Akāl Mūrat means that God's Living Entity, never dies. Ajūnī means not subject to birth. Thus God never takes birth. The theory of incarnation is baseless. (Note : It may be noted that wherever the Gurū has been described by such words as 'Gobiṅd Rūp', this means that the Gurū possesses all the Attributes of God. It does not mean that he is the incarnation of God). Saibhaṅg means self-created or self-illuminated. So God is not created by anybody. He is self-created. Gur Prasād means 'with the kindness of the Gurū'. Thus God is realised, when He Himself showers His Grace.

It may be noted that the Name means the Power and Light of God. (see chapters I & II).

2. A few of the Divine Rules, following from above are :

(i) The theory of incarnation of God is baseless, because He never takes birth nor comes in human form.

(ii) The Supreme form of Religious worship is of One God and none else.

(iii) The believer in One God hates the idea of distinction between man and man on the basis of caste, religion, creed, nationality etc., and loves all as the children of One God.

(iv) God can be seen when He Himself showers His Grace. The word 'Satigur' in 'Satigur Prasād(i)' means One God and none else.*

3. STANZAS 1 to 3 : How to efface falsehood :

The main theme of the Divine Poem, Jap(u) Jī Sāhib, is, as to how

*Note : For a fuller discussion, kindly read the book *'God, Māyā and Death'* by the humble author.

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the man is to achieve Eternal Bliss and Perpetual Union with the Creator. The method of demolishing the wall of falsehood, which separates the human soul from the Supreme Soul, is fully detailed in this Divine Bāṇī. It is necessary to give a very brief summary of this method :

(i) One must obey and abide by the Command or Order or Will of God, which has all the virtues and powers of God Himself.

(ii) One should realise that the Will of God governs and controls the entire creation and none can interfere with this Will.

(iii) This Will is the cause of the world drama, and people may go on describing and narrating it, yet it is impossible for anyone to describe fully the same.

4. STANZAS 4 to 7 : Charity, Penances, Pilgrimages and other Rituals are useless—Meditation upon and Worship of God, with True Guru's Grace, enable realisation.

(i) Man cannot please God by acts of charity, or by taking baths at places of pilgrimage, or by prolonging his age through penances etc; or by collecting treasures. These things are wholly insignificant, unless he obtains God's Grace by following Divine Directions.

(ii) By sincerely worshipping God and His Nām, by developing extreme Love for Him and by constantly keeping Him in mind, one will succeed in realising Him and His ways. But even these human efforts will not bear any fruit, unless the True Gurū showers His Grace.

5. STANZAS 8 to 11 : By hearing the Name of God (Naam) and meditating upon Him, most valuable gifts are received.

The mind, absorbed in worldly pursuits and attached with mammon (māyā), has to be detached from the sinful ways. This can be done by hearing the Nām and remembering God with full attention. One can do this with advantage by joining spiritual congregations, where Shabads are sung.

By pursuing the path of hearing Nām, Shabad, Divine Hymns,

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and Songs of God's praises with full understanding and sincerity, the mind starts leaving the evil habits and ways and by constant efforts, the sincere devotee reaches a stage, when he comes to know the secrets of the worlds and the creations, gains immunity from death and sins, acquires Divine and Supernatural Powers; and the Divine Truth dawns upon him.

6. STANZAS 12 to 15 : The True Devotee, who abides by God's Will, obtains Divine Knowledge and God's Grace.

By the Divine Grace, a true devotee, who sincerely follows and abides by the Will of God with affection, gains attachment with the Nām and abandons his love for worldly and sinful ways. The state of the elevated soul of such a devotee is beyond description. He now sees the presence of God at all places and in all things. The mental darkness, caused by mammon, is removed. Death cannot come near him. The path of Simran (worship and repetition of the Name with supreme love for God) cannot now be obstructed by any worldly temptations. The false entanglements are broken. The devotee, with the Grace of the True Gurū, not only himself gains the Supreme Bliss; but enables even his kith and kin to travel on the True Path.

7. STANZA 16 : High Status of those referred to in the 8th to 15th Stanzas, discussed.

In the sixteenth stanza the high spiritual status of the sincere devotees is described. Those, who meditate sincerely on God and repeat His Nām, after following the directions of the True Gurū, attain the highest spiritual status. They also gain big honours here. They love to abide by the God's Will. They are always contented. However, though their knowledge of the unknown regions and the Divine Secrets goes on increasing, yet they cannot attain full knowledge of the same, because God and His Works are boundless. On the other hand, some efforts, made by some proud men to know the limits of the universe, do not succeed at all and some of them due to ignorance and their false imagination have declared that this earth is supported by some supposed bull.

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8. STANZAS 17 to 19 : None can count Goodmen, Sinners and the other living beings or measure the limits of the Limitless.

In the world there are countless methods of worshipping God. None can count those, who are engaged in meditation, penances, reading of scriptures and other noble and virtuous pursuits. (Stanza17).

Similarly one cannot count the evil doers, selfish men, murderers, cheats and others, engaged in their cruel and sinful programmes. (Stanza 18).

None can count the living beings and their species, living in different worlds. Although the languages, in which people express themselves, are countless, and through these media the praises of God can be uttered and sung, yet none can describe the Limits of the Creator and His creation through any language. As a matter of fact, it is foolish to make any such effort. (Stanza 19).

9. STANZAS 20 to 27 : Naam purifies the Soul—But even a saint cannot describe the Limitless—The arithmetical calculations are insufficient to measure the same—The sincere devotee is the biggest king—None is as big as God—Even His Bounties cannot be narrated—His Grace and Gifts are countless—His creations and seat are wonderful.

Mortal's mind becomes polluted due to his attachment with mammon (māyā). The Satgurū tells us that the dark dirt of sins, covering the soul, can be wiped off by worshipping and meditating on the Nām. When the mind becomes pure, the mortal is bound to love God, and a stage will come when his soul will merge in the Supreme Soul. (Stanza 20).

The true devotee, whose heart loves God and His Nām, becomes pure. But it must not be forgotten that all this achievement is due to the Grace of the Almighty Creator, Who Himself confers the Boon of Meditation.

The true and sincere worship of God and His Nām, however, does not enable the man to tell when the world was created. No Pandit

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or Qāzī or Yogī can tell or know anything about the Creator, His Creation and its origin. (Stanza 21).

The arithmetical methods, through which one can count things in billions and billions, totally fail in giving us the limits, measurements, and kinds etc., of the created things and living beings etc. God's glories and creations are endless. (Stanza 22).

Although through meditation on God and His Nām one cannot know His limits, yet this does not mean that meditation is fruitless. As a matter of fact, it is through sincere worship that a man gains the highest status even in this world. He, who is the possessor of the biggest Treasure of Nām, is the king of kings. (Stanza 23).

God and His creations are boundless. The field of Divine Knowledge of the sincere devotee goes on increasing. He sees the ever growing grandeur of God and realises that God is very Big and that His Bigness has no end. The Satgurū tells us that only that one, who is as big as God, can know His Bigness; but there is none like Him. (Stanza 24).

Not to say of the Bigness of God, even the Extent of His Grace cannot be measured or narrated. Even the biggest men in this world beg at His Door. He is so Big that He confers His Gifts, without anybody's asking.

However, look at the foolishness of the mortal, who obtains everything from God, yet he forgets Him, the Giver. Then he suffers pains and griefs. But even these are His Boons, because the mortal diverts his mind towards Him, when he faces all miseries resulting from his evil ways. The True and Real Boon of God is the Gift of His worship and meditation. (Stanza 25).

Countless learned men have been coming in this world from time to time; but none has ever been able to count God's Glories and Gifts in the past or in the present. No one will be able to do so even in future. Mortal can never do so, and if anyone attempts or claims to

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do so, then treat him as a big fool. Only God knows His Glories and Gifts. (Stanza 26).

God's creation is of countless kinds, colours and species etc. God, having created all this, Himself looks after them. God and His Powers are Perpetual. All are singing God's glories, but none can describe the place where God sits and manages the affairs of the world. Consequently, the best thing for a mortal is to obey His Will, which will result in his Union with Him. Abiding by God's Will should be the object of one's life. Everything, which has been created, is existing and working within the limits of God's Will and Command. (Stanza 27).

10. STANZAS 28 to 33 : Supreme object of human life should be worship of God and His Name—True method shown to the yogi—Meditation enables the devotee to realise that gods and goddesses are all under God's control and that His store-houses are countless—Meditation enables the devotee to swim across the burning world ocean and to obtain supreme bliss—We are all puppets in God's hands, Who alone confers His Grace.

The mortal must firmly believe that the real object of the human life is meditation upon and worship of God and utterance of His Nām. It is by obeying His Will that one realises God.

The ways of a Yogī will not enable him to obtain the True Salvation. Instead of wearing rings and carrying other things, prescribed by the rules of his sect, he should abandon his method of leaving his home. The Satgurū observes that the Supreme Truth and Peace can be realised only by remembering and loving One God and His Name. He will then achieve contentment of mind, earn his livelihood by honest means and efforts, remember that he will have to leave this world one day and so sins must be avoided and he will have firm belief in the existence of One God and see Him present everywhere. (Stanza 28).

Through Simran, a Yogī will come to know that God is present

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everywhere, that He pervades all, that He is the Lord of all and that living beings come to an end and leave this world, as ordained by Him. He will know the method of loving all. The Satgurū observes that it is a mistake to believe that achievement of powers to perform miracles or to produce wealth and riches etc., is the true object of human life. All these activities lead to the wrong path, and not only they, but even their followers will not achieve Salvation. (Stanza 29).

With the increase of the devotee's love for God, he comes to realise that Brahmā, Vishnū and Shivā do not manage the affairs of the world and the creation, and that only One God alone, Who is the Master of all, including gods, goddesses, prophets etc., regulates and controls His Creation, under His Universal and Everlasting Laws. God sees all, although He cannot be seen with human eyes. (Stanza 30).

It is through Simran that the true devotee comes to know that God's inexhaustible store-houses are countless and are ever full to the brim, from which everybody's needs are fulfilled and that none can stand in the way of God or interfere in His affairs. (Stanza 31).

Due to his separation from God and by reason of the barrier of falsehood, the mortal continuously suffers griefs, worries and pains etc., while living in the deep ditch of sins. The Region of God is Cool, Calm and full of Peace and Joy. The mortal can reach this Region by climbing up on the ladder of Simran. He has to leave the idea of 'I, I' and has to realise, believe and utter 'You, You'. In this way he will succeed in reaching the Final Goal. He has to surrender his 'self' to the Supreme Self, while loving and remembering Him, otherwise he will not succeed in attaining Salvation and he can then be compared to an ant, having yearning to reach so High Place, but moving at a very slow speed. But along with all his efforts in this direction, the devotee must beg for God's Grace and obtain it. (Stanza 32).

We are all puppets in the Hands of God. We follow our programmes, as directed by Him. He directs us to act, whether we sing His praises, whether we commit sins or whether we beg for His

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Boons or Grace at His Gate. He alone confers gifts. If someone forgets the Truth, because of his attachment with wealth and power, this also is in accordance with the Divine Law and Will. (Stanza 33).

However, God has given good brain to the man. It is his duty to follow virtuous paths and make prayers, as directed in the Divine Hymns and to improve his lot.

11. STANZA 34 : Mortal realises the true object of human life, with God's Kindness.

The mortal, upon whom God showers His Grace, comes to realise that the Real object of human life is to attain Union with Him, though his duties towards his family and others are also essential; but these are mere subsidiary matters. The living beings take various forms in accordance with their previous deeds. It is on the basis of the deeds of an individual that it is to be determined in the Divine Court as to whether he has achieved the True Aim of his life or not. If his efforts are accepted and approved by God, he gets Honours in His Court. It is wholly useless for men to call some as big and others as small.

12. STANZAS 35 to 37 : The five Regions—Region of Realising the Spiritual Duty (Dharam Khaṅḍ), Region of Divine Knowledge (Gian Khaṅḍ), Region of Spiritual Efforts (Saram Khaṅḍ), Region of Grace (Karam Khaṅḍ), Region of Truth (Sach Khaṅḍ).

(i) Region of Realising the Spiritual Duty (Dharam Khaṅḍ)

When, with the Grace of Almighty God, the mortal begins to think that he should not waste his life in sins, but should devote his attention to achieve the True Object of his life, he puts to himself the question : What for have I come in this world ? Then he concludes that he has taken human birth to perform virtuous acts and to purify his soul. He comes to know that in the Divine Court, decisions are taken in accordance with one's evil or pious deeds, as defined and determined by Gurbāṇī, and that high or low status, as understood by worldly

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people, is meaningless in His Court. Now he starts putting his efforts towards obtaining the Divine Knowledge. This stage of his life is termed as Dharam Khaṅd. (Stanza 34 and first verse of Stanza 35).

(ii) The Region of Divine Knowledge (Giān Khaṅḍ)

When the mortal's mind begins detaching itself from the worldly sinful pursuits, it thinks of spiritual matters. This thinking inspires him to serve others and to muse that his services are meant not only for his family members, but for all. He yearns to understand Divine Matters, which he might have read or heard previously in a mechanical way. Now he gets pleasure in seeing the Unlimited Nature and Creations of God. His doubts vanish. He gets Supreme Pleasure, before which the joys of worldly desires dwindle into insignificance. (Stanza 35 and first two verses of Stanza 36).

(iii) The Region of Spiritual Beauty, Wisdom and Intuition. (Saram Khaṅḍ)

When the mortal obtains Divine Knowledge, he comes to understand the directions of the True Gurū, contained in the Divine Shabads (Bāṇī). Having understood the Gurū's dictates, he tries to put them in practice. He destroys his previous evil habits and evil instincts. He moulds his mind and life on new lines of devotion, virtue, worship and meditation on God and His Nām. He gets up at the ambrosial early hours. He follows the Wisdom of the True Gurū and discards his own insignificant views. Now the spiritual efforts infuse Divine Realisation and elevate his soul and wisdom. All this gives a New Divine Beauty to him. His mind, intellect and wisdom are purified, and Intuition is obtained. Now he reaches Saram Khaṅḍ. (Stanza 36).

(iv) The Region of Divine Grace (Karam Khaṅḍ)

The devotee now proceeds towards the Fourth Region, the Region of Grace. He prays to and loves God. He seeks His Grace. The Divine Grace is now showered. Spiritual Power and Divine Light appear within the devotee's frame. His mind remains absorbed in

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God's love and remembrance day and night and becomes detached from mammon (māyā). The devotee is no more afraid of death, which cannot come near him. Supreme Joy constantly exists within him. This is Karam Khaṅḍ. (Stanza 37, First Part).

(v) The Region of Truth (Sach Khaṅḍ)

The final stage is then reached and the devotee is absorbed in the Creator. (Stanza 37, Second Part).

13. STANZA 38 : Now all the five stages are covered and final goal is reached—Essential conditions explained again.

Just as a gold-smith purifies gold in his shop, so the devotee should take essential steps to obtain the Nectarean Shabad and to achieve Salvation. In the first place he should restrain his evil desires and evil instincts; secondly he should become patient, meek and humble; thirdly he should elevate his thoughts and wisdom by following Divine Knowledge; fourthly he should be always afraid of One God; fifthly he should sincerely practise Simran; sixthly he should have unique love for God and seventhly he should be attached to Nām. Then the Union with Almighty God will be achieved.

14. SALOK—The Summary

The world drama is described in the Salok. Air, without which a mortal cannot live, is like a gurū for him. Water, which is the second essential necessity, is like the father to him. The earth, which produces so much, is like the mother to him. Day and night serve as male and female nurses, because man has to work in day time and sleep at night. When he leaves this world, his good and bad actions will be read aloud before the Divine Judge. Some go near God, because of their virtuous deeds and Simran, and they also make others to realise Salvation; while others, who remained absorbed only in worldly pleasures, are punished; and have to suffer transmigration under the Divine Order.

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Chapter V

SUMMARY OF THE TEACHINGS OF JĀP(U) SĀHIB

AND SOME OTHER BĀṆĪS OF GURŪ GOBIṄD SINGH

1. THE JĀP(U) SĀHIB

The Jāp(u) Sāhib, composed by the Tenth Satgurū, is a long Hymn, which tells us that there is only One God, Who has been existing since ages and Who will continue to exist for ever. He has no colour, caste or form etc., and is above all the gods and goddesses. He is self-illuminated and has been called by countless Names (many of which are given in this Hymn). These Names denote the qualities, glories and excellences of God, Who is Merciful, Immortal, Bodiless and Indestructible. He never takes birth. (The Sikh Satgurūs have totally discarded the theory of incarnation of God). He is Unfathomable and Invincible. He has many manifestations and He belongs to all regions. He has no worries or doubts. He is the Real Wealth. He has no caste or dynasty. He alone creates and destroys. He can destroy death itself. He gives Light to all, including the sun and the moon. He is the Bestower of spiritual and miraculous powers. He loves the world as a mother. His Name is the real charm and magic. He knows the secrets of everybody. He destroys the proud and sinful persons. His works are automatically performed. He has no friend or enemy. He confers Salvation and unites the true devotees with Himself.

2. THE SAVAIYE

In the first Savaiyā, the Satgurū observes that he has noticed very few true believers in One God. He knows of many sects and groups

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of people and saints, proclaiming their religious beliefs, but a majority of them do not love and worship One God, Who is the Creator of all.

In the second Savaiyā, he stresses the need of worshipping One God, without which even biggest emperors go empty handed, after losing the True Object of human life.

In the third Savaiyā, the miserable end, suffered by even the conquerors of the world, is described.

In the fourth, fifth and sixth Savaiyās, the futility of useless rituals, ceremonies, formal baths at places of pilgrimage, empty recitation of religious books, has been disclosed. Without honest and sincere worship of One God and praying for His Grace, all the formal observations bear no fruit.

In the seventh Savaiyā, it is observed that all are subject to the Will of One God, the Helper of True Saints.

In the eighth Savaiyā, it is observed that everybody, high or low, will have to suffer the punishment of re-births and deaths, unless this is avoided by worshipping and serving One God.

In the ninth Savaiyā, the mental condition of a sinful hypocrite, who claims himself to be 'sādhū', but in fact is cheat, is described. Such a person loves greed and never sincerely thinks of God.

In the tenth Savaiyā, worship of stones and dead persons etc., is strictly prohibited.

3. THE CHAUPAĪ, given in the Rahrās(i).

The Chaupaī is a long prayer which should be read by all, irrespective of their religious beliefs. This Hymn is read in the morning and also in the evening as a part of Rahrās(i). One God's blessings and protection are prayed for in the first few verses. The devotee prays for the fulfilment of all desires, for obtaining the Gift of God's Love and Meditation, for destruction of the sinful enemies, for peaceful life

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of all family-members and others, and also for fulfilment of all the hopes.

In the next few stanzas, freedom from all fears, including fear of death, and constant Protection of God is prayed for. In the fifth and sixth stanzas, God is described as the Destroyer of tyrants and the Friend of the poor.

In the seventh, eighth and ninth stanzas, it is asserted that all gods and goddesses are the creation of God, Who is Most Respectful.

In the tenth stanza, we are ordered to worship only One Supreme God and to bow before none else. God is the Perpetual Fountain of all virtues and joys and is the Killer of the sinners.

In the eleventh and twelfth stanzas, it is observed that God knows all the inner secrets. He showers Mercy. He is glad to see that His saints are happy, but is pained, when they are in trouble.

In the thirteenth stanza, it is narrated as to how God creates, destroys and absorbs all, whenever He so wills.

In the fourteenth and fifteenth stanzas, it is stated that God has been described in countless ways by different persons according to their own wisdom, but He lives apart from all things, yet He is present in all. His secrets are not known even to the most learned.

In the sixteenth to nineteenth stanzas, it is stressed that only fools think that God is a stone and worship it, not knowing that God Himself is the Creator of stones, gods and goddesses. God has no form and is only One. He is the Creator of the sources of production and creation. He pervades all, whether rich or poor. His creation itself, is the biggest miracle.

In the twentieth and twenty-first stanzas, protection of One God is sought for and it is prayed that all enemies and sinners may be destroyed. It is asserted that the sincere devotees, who sincerely worship God will never fear any one, whether their foes will be

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crushed by the God of Death.

In the twenty-second to twenty-fourth stanzas, it is declared that God will always protect the sincere saints and remove their ills. Those, who obtain His Grace, will get Salvation, while living in their homes as family men, and all their needs will be fulfilled.

In the last stanza, God is described as possessing the most powerful 'Sword', which is inscribed on His Banner. God's Perpetual protection against all evil designs of foes is also prayed for.

4. THE CHAUPAĪ (Praṇvau ād(i) Ekaṅkārā).

The theme of the above Chaupaī, which has got ten stanzas, is similar to that of Jāp Sāhib and other Bāṇīs, where the fundamental concepts and glories of God are narrated. Towards the end it is asserted that one, who remembers and worships God sincerely and with full devotion, even for a moment, will get immunity from births and deaths. (However, it is submitted, that a devotee must continuously follow the Gurū's directions, and remember and repeat the Name; and it is only then that he can truly worship God even for a moment).

5. SAVAIYĀ (Pāeṅ Gahe Jab Te Tumre).

This savaiyā and the couplet following it appear in Rahrās(i). We are reminded again and again to worship only One God and none else and to seek His Protection.

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Chapter VI

SUMMARY OF THE TEACHINGS OF ANAṄD(U) SĀHIB

1. Union with God, confers the supreme divine bliss.

(**Author's Note** : The seeker after Truth may succeed in the realisation of the Creator, when his sincere efforts, selfless meditation and worship of One God, as directed by the True Gurū, in the Divine Hymns of Śrī Gurū Graṅth Sāhib, are accepted and approved by Him. Then the Almighty God showers His Grace and the curtain of falsehood is torn away. The Indescribable Divine Nectar flows and the true devotee drinks the same and receives the Greatest Ecstasy; which has been described in the Divine Bāṇī, called Anaṅd Sāhib, which has come to us through Śri Gurū Amar Dās Sāhib, the Third Gurū Nānak).

This Nectarean Happiness is received by the favoured devotee spontaneously with God's Grace. Now the most sweet music rings in his mind. This music is most enchanting, as if, sung by the gods and goddesses of music and fairies themselves. Then Shabad, the Nām of God, becomes a part of devotee's heart. The heart now sings the Shabad with utmost joy. (Stanza 1).

2. Sermon to the mortal and his soul (Mind).

(i) Love God.

The mortal should attach his mind to the love of God for ever and thus should throw away his griefs. He will then get His Divine Support and his object will be fulfilled. (Stanza 2).

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(ii) Do not forget God.

O thankless mortal ! do not forget your Creator, Who saved you, when you were in your mother's womb. You were provided with your sustenance, when you were surrounded by the fire of womb. Pray to Him and He will confer upon you His Love. (Stanza 28).

(iii) Deal in Divine Trade.

The true object of the human life is to attain freedom from births and deaths. Make your mind as the trader and then carry on the trade in the Divine Capital. Worship and repeat the Nām. This is the True Trade. This Knowledge will be conferred upon you by the True Gurū. However, the fact remains that you should go on praying to God to confer His True Wealth upon you. (Stanza 31).

God is the Divine Capital. Mind is the merchant. Gain Profits by repeating Nām, which Wealth can be obtained by the favoured ones. (Stanza 21).

(iv) O Mortal's Tongue ! Your Craving will be stilled only when you Drink the Nectarean Naam.

One may go on eating and drinking all kinds of foods and drinks, but the human desire to relish more and more will never come to an end, until he drinks the Nectar of the Nām. When the True Gurū's directions are obeyed, God confers His Grace; and it is then that the most Sweet Divine Nectar is tasted. All other worldly tastes are then forgotten. (Stanza 32).

(v) Know the Reality and Truth.

O man, it is due to God's Great Gift that He infused His Light into your soul and put life in you, before you came out from your mother's womb. Do not forget that God is the Real Father and the Mother, Who created you and it is then that you appeared in this world. Pray to the True Satgurū and then you will realise that the human life is a mere show. (Stanza 33).

(vi) O Man, Mend your Ways.

O human frail body, have you ever thought as to what kind of deeds

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you are performing and as to what your achievements are, so far as the attainment of Eternal Salvation is concerned? You have not attached your mind to the worship of God. Mend your ways, and by obeying the True Gurū's Words, obtain the True Object of your life. With the True Gurū's help you will be approved by God and your mind will be attuned to Him. (Stanza 35).

(vii) Mortal's Eyes should see God in everyone and at every place—These have not been given by God for Casting Evil or Sinful Looks.

Duę to darkness created by mammon, the human eyes cannot see the Truth. When the True Gurū showers His Grace, man sees the Reality and finds that the world is the manifestation of God. He finds God present within himself, at every place and in everyone. He no more sees anybody with evil or sinful eyes. He now finds that God put His Light in the eyes, so that they may see the Truth and Reality. (Stanza 36).

(viii) Human ears should hear Divine Sermons and only Truth.

God has given ears to a man, so that he may always hear True things. He should not utter or hear falsehood. The ears should always hear the Divine Sermons and Divine Words, so that the mind, the body and the tongue may enjoy the Nectarean Name and thus become Pure. God is Wondrous and boundless. (Stanza 37).

3. The Divine Orchestral Music (Shabad Ghanere)—Five-Strained melody (Pañch Shabad)—How obtaineo—The results thereof.

Author's Note : Exploitation on a very large scale is going on by the so-called gurus, who say that they will enable their followers to hear "Pañj Shabad", if they repeat some sort of secret formula, which these gurus term as "Gur Mañtar" or "Shabad", provided they keep the guru's photo in their brains.

All this is baseless and wrong. Kindly see the True method prescribed by the Sikh Satgurus. 'Pañch Shabad' cannot be heard by plugging ones ears, closing ones eyes, sitting in a particular posture and practising some sort of Yoga. One has to meditate on the Praises of God and the Divine

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Hymns, after understanding their meanings, and not on any human being or His photo.+

The question arises : Has somebody really heard the 'Pañch Shabad' or 'Anhad Shabad' ? This can be found without much difficulty. The person, who has really reached this stage, is bound to become free from the well known five evils i.e., sex, anger, greed, worldly love and ego. So test the sincerity of the calaimant, who asserts that he has heard the Shabad, by judging him yourself on the touchstone of the tests, submitted above. Kindly see what the Third Satgurū says in this connection.

All the Divine Gifts are owned by One Supreme God, which He confers on the sincere devotee in His Pleasure. The blessed devotee, who for ever sincerely worships the Shabad, i.e., the Divine Hymns and God, repeats His Name and sings His Praises, succeeds in hearing the Divine Orchestral Music and Five-strained Unstruck melody. Thus the True Devotee, who enshrines the Nām i.e., God Himself in his mind perpetually, gets this Boon.

When the True Devotee succeeds in his efforts, as stated above, he looks for his support only to God and none else. All his worldly desires vanish. True Happiness fills his mind and he remains in constant love with the Shabad (the Word).

When God manifests Himself in the devotee's mind, he sees the Divine Light within himself. He achieves True Peace and Joy. He becomes immune from death. He is Attuned to the Name. His soul merges into the Supreme Soul, even while he lives in this world. (Stanzas 3, 4, 5).

4. Some Praises of God.

God is Unfathomable and Unperceivable. None knows His Ends, but He alone knows this. His Creation is a drama. None has the power to utter all of His Glories. (Stanza 12).

+See the Author's Book "How to efface the Delusion of Māyā" which is under preparation.

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Lord is Invaluable. None can assess His value, though many have made attempts to do so. However, one should surrender his body, soul and all to the True Gurū and then he, with the Creator's Grace, will succeed in attuning himself to the One and will Enshrine Him within his mind. (Stanza 30).

5. Human body is desolate and wretched without God's Love—Not cleverness of the mind but its purity bears fruit.

Human body is powerless, unless True Attunement is obtained. One must believe and know that God alone gives power to the human frame. Man is shelterless without God and His Word. So pray for His Blessings. (Stanza 6).

However, no one can deceive God. He cannot be realised through cleverness. The mind must know this. Man is strayed from the Path of Truth, due to the influences of mammon (māyā), which bewitches all. Māyā is also God's Creation. The mortal, upon whom God confers the Gifts of His Love, must sacrifice himself and his all at God's altar. (Stanza 10).

O man, advise your mind to constantly love Truth. You must know that your family members will not accompany you, when you leave this world. You should not get yourself entangled with that, which will not accompany you. You must not perform such deeds, for which you will have to repent in the end. The Divine Hymns and Instructions of the True Gurū will accompany you, and so love the same. (Stanza 11).

6. Get True Bliss and Divine Grace through the True Gurū.

Everyone claims or poses to be happy. However, the True Bliss is achieved through the True Gurū. When One God showers His Mercy, then True Wisdom comes and sins vanish. The words of those, who, on account of True Attachment with God, have become True Saints, gain Divine Power and Grace. (Stanza 7).

God's Grace alone enables the true devotees to succeed in their efforts, and then their minds become pure and they always abide

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His Will. There are others, who without His Grace, wander aimlessly in all directions. (Stanza 8).

The Divine Nectar, which even sages and angels yearn to obtain, can be attained only through the True Gurū. The True Gurū causes the Nām to be enshrined in the true devotee's mind, who are rare. Their greed and ego are then dispelled. They most sincerely love their Gurū. (Stanza 13).

It is through the True Gurū that one succeeds in dwelling upon God and His Name. In fact, the True Devotee believes in the Divine Will. He realises that God alone shows the True Path; that he, to whom God attaches with His Name, loves Him and that he, to whom God recites His Hymns and Gospel, gets the True Happiness. (Stanza 15).

The Divine Shabad (The Word) means the True praises of God. The Beautiful Divine Word, uttered by the True Gurū, is the Eternal Praise of God. Those, having pre-destined luck, written by God, obtain this Gift. However, the fact remains that those, who only prattle much about God, cannot realise Him. (Stanza 16).

The doubt, created by mammon (māyā) regarding the existence of God, cannot be removed without the help and kindness of the True Gurū. The True Gurū enables a devoted Sikh to acquire the True Knowledge. Then the mind leaves all sinful pursuits. Poise and True Peace come and the duality vanishes. (Stanza 18).

It is very difficult to understand and abide by the Will of God, Who created the matter, as well as, the soul. Although everyone is subject to His Will and His Universal and Ever True Laws, yet some rare devotees understand this with the Kindness of the True Gurū and become free from the Bonds and Entanglements of māyā. Then the mind ever worships and enshrines the Nām. (Stanza 26).

It is through the True Gurū, that the sincere devotee sees the Most Pure Essence, that is, the Reality of the Real. Without the kindness of the True Gurū, the entire world continues wasting their life in sinful

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and useless pursuits and continue to be absorbed in māyā. The world is in deep slumber. Some fortunate ones are made to wake up by the True Gurū, who enables them to enshrine the Word within their mind. (Stanza 27).

God puts soul in the cave of the human body and the air makes the music of life in the same. God creates nine visible doors in the body; but the tenth one is kept concealed. By obeying blindly the Wisdom of the True Gurū, one sees the Tenth Door, which is then opened. The Name goes on ringing in countless forms. Divine Treasure is then discovered; but its limits and depths cannot be ascertained. (Stanza 38).

7. True Sikhs (Disciples) of the True Gurū go on uttering the indescribable gospel of God—Only Divine Hymns, uttered by the True Gurū, are most Sublime and True.

The true devotees invite other Sikhs (disciples who believe in God) to sit together and sing the Indescribable Stories of God and His Praises. However, they succeed in uttering the Unutterable by surrendering their body, mind and riches to the True Gurū, through whose kindness and Grace the Divine Door is seen. (Stanza 9).

The True Sikhs (disciples) of the True Gurū sing only the True Divine Songs and Hymns, uttered by the Gurū, which are most Sublime and, in fact, are the Songs of all other songs. These Divine Hymns (Shabads) (Words) enter the hearts of those, upon whom God showers His Grace. Always drink God's Nectar, cherish and dwell upon the Nām of God, Who is the Support of the earth. (Stanza 23).

All words, excepting the Divine Hymns of the True Gurū, are false. Those, who utter, hear and recite such false words, are themselves false, and, being in love with mammon, their so-called worship or uttering of the Name is a mere false show. (Stanza 24).

The Words of the True Gurū are Real Jewels, studded with Pearls. Those, who love, worship and remain attached with the same, merge in the same. They remain attuned to the Word and are in contact

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love with God, Who is the True and Real Jewel and Pearl, and Who Himself reveals this mystery. (Stanza 25).

8. True Saint or Sādhū, defined.

The ways of the True Sādhūs or Saints are wondrous. They travel on a most difficult and peculiar path. They throw away their pride and worldly desires. They speak very little. This Path is sharper than a dagger and finer than an hair. Their only Desire is to remain attached with God. (Stanza 14).

9. Who is the Pure Sikh (Disciple) ?

Those, who ever remain attached with the True Name of God, are Pure. They become Pure with the kindness of the True Gurū. Because of them, even their parents, relatives and friends become Pure. The Pure ones always utter, hear and cherish in their mind, the Pure Nām. (Stanza 17).

Such pure devotees are Pure both from within and without. They practise whatever is directed by the True Gurū. They never hear falsehood. They love Truth alone. They succeed in obtaining the Object (The True Gift) of the human life, and ever abide with the True Gurū. (Stanza 20).

10. The Apostate and the Sinner.

The apostate is outwardly pure, but is filthy and sinful from within. He loves falsehood. He loses the human life in gamble. He cherishes false desires for worldly objects and forgets that he will have to die one day. He never hears the Nām, and roams about like a mad man. (Stanza 19).

The apostate, who turns his back on the Gurū, will never obtain Salvation. Every wise man will declare this to be correct. He goes on suffering the transmigration into countless births and deaths. The only chance for his being pardoned is when he again takes human birth and after following the True Gurū's directions, is attached with the Word. (Stanza 22).

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11. Māyā (Mammon)—Defined.

After his birth, the mortal slowly goes on increasing his love for worldly things. (The Satgurū has stressed that one should perform his duties as a family man and live in this world like a lotus, living in water). Thus, one has to control māyā. He must not be governed by it. Consequently māyā can be defined as that influence, under which the man forgets God and remains attached with worldly love and secular things. (Stanza 29).

12. When the Union with God is achieved, Supreme Joy and Peace come—Congratulations are pouring in.

The mind of the True Devotee, who has reached his Divine Goal, is, overjoyed, when he hears that God is to come and reside within him and when this actually happens, the True Devotee sees that his Home (Innerself) has become the True Temple and he invites all to sing wedding Songs of Joy. Sorrow and grief are gone. There is Pure Attachment with the True Gurū. The Sight of God has been obtained. Now the Unbeaten Strain and Unstruck Music is being heard through the Lord's Nām. (Stanza 34).

All Devotees must now sing the True Eternal Song of Joy in the True Home of the Soul. Those, upon whom God showers His Grace, meditate upon Him. They get Divine Understanding through the True Gurū. They obtain the Highest Truth. (Stanza 39).

The True Devotee then declares : Now all my Desires are fulfilled. Do hear my Songs of Joy, you blessed ones. I have obtained God and all griefs and pains have vanished. On hearing the same, saints are in ecstasy, because the True Gurū has revealed this. The hearers and the utterers have become Pure. They now see the All-pervading God everywhere. By attaching himself to the True Gurū, the true devotee hears the Unstruck Music. (Stanza 40).

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Chapter VII

SUMMARY OF THE TEACHINGS OF THE HYMNS OF RAHRĀS(I)

1. Preliminary Submissions.

The summary of the Rahrās(i) (except the Chaupaī and the Anaṅd Sāhib, the summaries of which have been given in the chapters V and VI) is given below. The first Salok and the nine Hymns (Shabads) of the Rahrās(i), preceding the Chaupaī have already been numbered as 1 to 10 on the translation side. Similarly, the Savaiyā and the Dohrā preceding the Anaṅd Sāhib and the five Hymns following the Anaṅd Sāhib, have been numbered as 11 to 17. The numbers given at the end of the following paras refer to these seventeen numbers.

2. Mammon's Joys are the Cause of Mental Disease.

The pleasures of Māyā (called disease by the Gurū) cause the man to forget God and consequently these add to the darkness of the already darkened mind. However, the man thinks of God in adversity or when he suffers some physical pain or other troubles. Consequently, this pain is declared as the medicine, because this causes the man to think of God. Then he may mend his ways and get the true peace and joy in this world and the next one. (1).

3. God alone is the Doer.

The man is wholly helpless. His efforts, based on ego, are bound to fail . The truth is that God alone does everything and this fact must be believed to be true, by all. God, Whose limits are endless and Who resides in all, does everything. God goes on doing whatever He likes

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and none can check Him from doing so. (1).

4. God's praises should be uttered and sung.

The man must utter and sing with full understanding the praises of God. (1). The singing of God's praises is the most virtuous act. (15).

5. Where and What is the House of God ?

The above question has been answered at many places in Srī Gurū Granth Sāhib; and in the first Shabad of Rahrās(i), which is exactly the same as the twenty-seventh stanza of Jap(u) Jī, with a very few verbal changes in some of the verses. (The first Shabad).

6. Rare devotee obtains God's Sight.

The second Shabad of Rahrās(i) tells us as to how God can be seen. God, Whose limits and virtues are endless, cannot be seen by the man, who only boasts and is insincere. Only the rare devotee obtains His Sight, though many try to know Him through discourses. People go on meditating upon and describing God and try to assess His value; but they obtain negligible success in their attempts. (The second Shabad).

7. Mortal obtains everything through Divine Gifts—True Devotee cannot live without God's Name.

No one can stop the Divine Gifts. Everything happens by His Grace. God's Treasures ever remain full to the brim. He Himself is the True and Real Bestower. The mortal thinks otherwise due to his ignorance. No one can stop the bestowal of His Gifts.

God's Name is the life-breath of a true saint. All cannot love His Name, which is difficult to repeat. It is through His Name that one can get Real Happiness and Peace of mind.

People go on narrating the glories and greatness of God. But He does not become great or small, because of these. It is the sincere devotee, who gains high status and peace by singing His Praises. (The [illegible] and the third Shabads).

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8. Those, who forget God, are mean wretches—The True Satgurū remains united with God .

The mortal, who does not remember and worship God, is a mean wretch. His life is miserable and useless.

People may go on indulging in useless discourses and may pose to become Satgurūs; but the fact remains that one, who is the True Gurū, remains always united with God.

God's Name alone gives the True Light. It can be obtained with the help of the Satgurū. (According to the Sikh Religion, at present and for all times to come, Srī Gurū Granth Sāhib and none else is the True Satgurū). Pray before him with purity of heart and you will obtain the True Name. In fact, without the repetition of the Name, the true devotees will die. Such devotees are most fortunate and they gain very high status, here and hereafter. (The Fourth Shabad).

9. O Man, only God does everything.

The whole world is regulated by the Supreme God. It is useless for a man to worry about his own programmes, because everything is pre-ordained. It is due to his ignorance that a mortal thinks that his achievements are the results of his own efforts and wisdom. It is essential for everybody to realise that he is a mere puppet in the Hands of God.

One goes on appreciating one's own efforts and wisdom. He foolishly thinks that it is he who gives sustenance to his kith and kin and that he himself earns livelihood. As a matter of fact,God, the Great Bestower, alone and none else gives sustenance to all. It is foolish to think that the parents, their children or other relations support their dependants.One should realise that small insects and other living beings, present in stones and rocks, are given sustenance by God alone. It is a wonderful phenomenon that flamingoes leave their young ones in far off places and go to other parts of the world, after flying over for hundreds of miles. The question arises as to who supports and nourishes their young ones, which are left behind. The

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Satgurū tells us that it is by the Grace of God that these young birds grow up. God is the Supreme Power. He is the Owner of all the Powers and the Treasures. He alone bestows His Gifts on us. (The fifth Shabad).

10. Join the societies of Saints.

It is the duty of human beings to join congregations of noble souls and to meditate upon God. Those, who do so, alone know the Bliss that they obtain by joining their society. A sincere devotee is the true lover of God. He gets the highest place in the Kingdom of God. It is by His Grace that even a dry tree, which has become withered and dead, can become green and alive. God can infuse life even in the dead, if He so pleases. In fact, God is limitless and one should have immense love for Him. (The fifth Shabad).

11. God alone is Supreme, Pure and Omnipresent.

God is the Master of all living beings. He is Pure. He cannot be comprehended. The world drama is being played at His instance. Mortal is Helpless. God is the remover of all pains and troubles. By meditating upon God, joy comes and troubles vanish. The Infinite and Limitless One God is present everywhere and in all hearts. None can detail His excellences. God Himself is the Donor. He Himself is the Enjoyer. It is the wonderful drama of God that we see rich and poor people living in this world. The mortal should realise that God alone is everything and he should love and worship none else.

Those, who remain attached with God and meditate upon Him, get all comforts. They get salvation and freedom from births and deaths. All of their fears vanish and they are afraid of no body. They do not care for anybody else excepting God. Such devotees are countless. God Himself creates learned men, who go on reciting religious books or who go on performing rituals and ceremonies. However, only those saints, who are sincere worshippers of God, get honours and His Grace. God, Who is Constant, in all the ages, does whatever He wants and the same becomes accomplished. God created the universe and He will destory it, when He so likes. (The fifth Shabad).

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The devotee should go on singing the praises of One God and he must firmly believe that nothing can be concealed from Him. (The sixth Shabad)

12. God is the True Creator.

God is the True Creator. He is the True Lord. Whatever pleases Him, is bound to happen. It is the duty of the true devotee to accept whatever He does. God Himself bestows upon some, the Gift of His Name. However, the sinful apostates are bound to suffer pains and troubles. God Himself causes unity and separation. All of us are like small streams, which fall into the great River, God. Only those, who are given the power of understanding God, by Him, attain the Real Knowledge. Such ones go on constantly praising Him. They then obtain Supreme Bliss and remain absorbed in the Name. There is no rival to God . God is the Creator of whatever we see. (The seventh Shabad).

13. The Hot Burning World Pool—Sinner is drowned.

The mortal gets sorrow and pain through his love for mammon. He does not throw away his attachment for worldly things and in order to achieve the same, he has to adopt false and sinful methods. It is because of his endless greed to acquire whatever he can, that the mortal loses peace of mind. He forgets God. He leaves Truth. He cannot control his desires. While living in this world, his mind always remains perturbed. In fact the world is like a pool of extremely hot boiling water for such a man, who is bound to drown in it, because he cannot get out of the mire of worldly love and greed and must suffer the consequences of his sinful pursuits. (The eighth Shabad)

14. O Mortal, be Vigilant—Do not lose the opportunity of attaining unity with God.

It is through the great Kindness of God that the soul appears in the human form, after passing through millions of lives. It is now and now alone that the man has got the chance to get freedom from births and deaths and to achieve Union with God. Man must know in his mind that his worldly pursuits will not bear the Real Fruit. He

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must go on repeating the Name of God and sincerely loving and worshipping Him alone. As to how a man performing his worldly routines can meditate upon God and go on repeating His Name, has been beautifully described by Bhagat Nāmdev Jī in his Hymn, given in Srī Gurū Granth Sāhib, beginning with the verse—

ਆਨੀਲੇ ਕਾਗਦੁ ਕਾਟੀਲੇ ਗੂਡੀ, ਆਕਾਸ ਮਧੇ ਭਰਮੀਅਲੇ ॥

[ਰਾਮਕਲੀ ਨਾਮਦੇਵ ਜੀ, ਪੰਨਾ ੯੭੨

(Please see Chapter II also)

The mortal should join the society of true saints and the devotees (Sādh Saṅgat). The words Sādh Saṅgat do not denote those persons, who wear particular kinds of clothes of particular colour or cut; or who leave their homes and wander as beggars. These words denote the congregation of true devotees of the Satgurū in Gurdwārās and other religious places, where One God and His Name alone are being worshipped.

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥

[ਸਿਰੀ ਰਾਗ ਮਹਲਾ ੧, ਪੰਨਾ ੭੨

The mortal, who does not follow the True and Real Programme, loses the most valuable opportunity of meeting God. Such a miserable man remains attached with mammon, does not practise virtues, does not serve others and forgets God. O Mortal, think yourself as a meek and humble devotee of God, fall at His feet and seek His shelter, otherwise you will have to pass through the mill of births and deaths again. (The ninth Shabad).

15. Worship the One God alone and none else.

The worship of the One God alone will give True Salvation. None else is to be worshipped. Take His shelter and leave all other false supports. Go on praying to Him for saving your honour. (11, 12).

16. Srī Gurū Granth Sāhib is the True Gurū.

The Gurbāṇī of Srī Gurū Granth Sāhib is the Fountain and the Treasure House of the Divine Truth, the Contentment, the Love, Divine

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Wisdom and the Nectarean Name of the Lord; and is the Support of all. Whosoever obeys the Gurbāṇī, will get Union with God. By following the Divine Hymns, the world ocean will be crossed. Always keep the Gurbāṇī in your heart and understand it and then practically follow the Sermons thereof. The entire creation is the expanse of God. (13).

(Please see Chapter III also)

17. Always Thank God.

The man should always think of God's Gifts. He should admit his demerits. The devotee gets Supreme Joy by enshrining the Name of God. He meets the True Gurū when God showers His Grace. Always thank God for all this. (14).

18. Take God's Shelter.

The man should take the Shelter of God. If he does so sincerely, he will obtain the desired fruit. God alone saves the man from the fire of the womb. He is All-powerful. He helps where none else can do so. He takes care of all at all times. (15).

19. The worship of the True Gurū.

The true devotee really performs the true worship of the True Gurū, if he utters, hears and acts upon His Divine Hymns. Then he realises God and reaches His Home. (16).

20. The True Protector is the One God.

God alone protects all. He enables the man to meet the True Gurū. He does not forget the devotee, who is enabled to cross the world ocean. God destroys the sinners and the enemies of Truth. True Bliss is obtained, and pains are destroyed by remembering God. (17).

Note—The Chaupaī, the Savaiye and the couplet, the first five and the sixth Stanzas of Anand(u) Sāhib have been summarised in the 3rd and 4th Chapter. The higher Digital Preservation Foundation,Chandigarh.Funding by IKS-MoE-2025-Gra
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Chapter VIII

ARDĀS

(THE STANDARD PRAYER OF THE SIKHS)

1. The Bhagautī.

The Sikhs first remember God, Who is termed as Bhagautī in the first line of the Ardās. It is essential to stress and explain here that the mistaken belief of some that Bhagautī means goddess Durgā or some other goddess, is wholly baseless. This word is used at various places in Gurū Granth Sāhib to mean God and none else.

In the Ode (Vār) of Bhagautī, it is clearly stated that Bhagautī is the Creator of Durgā, Brahmā, Vishnū, Shivā, Ramā, Krishnā etc. If the word Bhagautī were to mean Durgā, then there is no sense in saying that Durgā created Durgā. Consequently the supposed belief that Bhagautī means Durgā, is wholly incorrect. Clearly the word Bhagautī refers to God, the One Creator, Who created all gods and goddesses, mentioned in the Ode. Gurū Gobind Singh Sāhib has also called God as the Sword or Bhagautī at some places. From the various parts of the Hymns, given in this book and elsewhere, it is conclusive that the Sikh Gurūs are wholly against the worship of any god, goddess or deity and they again and again stress that One God and His Name only are to be worshipped.

2. The Eleven Gurūs.

After remembering One God, the Sikhs are to remember the Ten Gurūs, one by one, and then have to pay their respect and turn thoughts to the Eleventh Gurū, Srī Gurū Granth Sāhib, the Everlasting Gurū of the Sikhs. The Sikhs are strictly forbidden from treating anybody else as their Gurū.

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3. The Martyrs.

The Sikhs are then to remember and think of the Four Sons of Gurū Gobiṅd Siṅgh Sāhib, who laid down their lives for maintaining Truth and Justice. The two elder ones became martyrs at Chamkaur Sāhib in the presence of their father, and the two younger ones were bricked alive by the then brutal rulers. Then the Sikhs have to remember the Forty Martyrs of Mukatsar and countless others, who did not abandon their faith and were brutally murdered. They fought for the protection and preservation of Justice, Truth and Self-Respect. In fact, all these martyrs were the first to fight against the foreign rule and can be termed as the fore-runners of the Indian Freedom. These martyrs never forget the Name of God. They shared their food and earnings with others. They did not do any injustice to anybody. Some of them were cut to pieces limb by limb and even the scalps of some were scraped. Many of them were flayed alive or broken on the wheels.

4. Martyrs of the Twentieth Century.

The Sikhs are then to remember all those, who were made the targets of bullets by the British Government. Countless were imprisoned and brutally beaten, when they started the movement of non-violence, in order to purge the Sikh Gurdwārās of the long standing evil and wicked practices. Some of them were burnt alive at Nankāṇā Sāhib, the birth-place of Gurū Nānak Sāhib (now in Pākistān). Some were crushed under the wheels of Railway Engine at Paṅjā Sāhib (now in Pākistān). Many preferred death to conversion, kidnapping and abduction, when the country was partitioned in 1947.

5. Sikh Gurdwārās and Takhats (Temples and Thrones of The Sikh Religion).

The Sikhs are then to think of all the Gurdwārās and the Five Thrones of Sikh Religion.

6. Sikhs Pray for the Gift of God's Worship and His Name.

The Sikhs then bow before One God and beg for His Grace, so that He may bless them with the Gift of His Worship and Nām. They pray that

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the whole Khālsā may receive God's Protection and Grace. Prayer for the victory of the Arms of the Khālsā, and for performing charitable acts is then made. The Sikhs pray for the help of the God's Sword and their victory and success in all spheres. Then prayer is made for the ever-lasting and flourishing existence of the choirs, banners and mansions of the Sikhs. The Prayer for Universal Justice is then made. The Sikhs then pray that they may always remain united in love, and finally they pray that their heart may remain humble; that they may obtain the True Wisdom; that they may be saved from the five sins; that they may ever remain attached to God's Feet (The Divine Words) ; that they may obtain the gift of Sikhism, God's Name and full Faith in Him; that they may be given the Divine Light and power to abide by the Divine Will; that they may be given the society of the true lovers of God and His Name and that the entire world may prosper in God's Grace, in accordance with His Will.

7. Uttering of Vāhegurū.

All those, who join the prayer, are required to utter the Name of God 'Vāhegurū' (Wondrous God) again and again at intervals, while the long prayer is being read by one of the Sikhs. This is to remind the mortal again and again that the Supreme Creator is not to be forgotten.

8. Any One can read the Prayer.

Any man or woman, old or young, out of the gathering is competent to lead in the prayer. In fact, when one is alone in his house or elsewhere, he has to read the prayer himself.

9. Suitable words for any particular occasion can be added.

The particular occasion, for which the prayer is made, can be suitably mentioned by the person who reads the same. Such occasions may be many, such as marriage, birth or death ceremony and so on.

10. Gurdwārās left in Pakistan.

The Sikhs earnestly pray to God that they may be given the Gift of managing, visiting, worshipping and controlling etc., of the Sikh Gurdwārās left in Pakistan.

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11. Number of Prayers

Sikh Religion does not prescribe as to how many times and at what particular places, prayers are to be made. Of course, one has to make prayers in the morning, in the evening and before going to sleep, after he finishes the reciting of the particular Bāṇīs. Similarly prayers are to be read on different occasions in the Gurdwārās and elsewhere, as and when needed. Individuals or family groups make prayers on various occasions, such as starting on a journey etc.

12. Prayer should be sincerely made.

Prayer must be read or heard with full attention, devotion and humility. God and Satgurūs hear words and prayers, which when made sincerely do bear fruit.

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Chapter IX

SUMMARY OF THE TEACHINGS OF KĪRTAN SOHILĀ

Note : The five Shabads of the Kirtan Sohila have been numbered as 1 to 5.

1. The Kīrtan Sohilā.

The Bāṇī, called Kīrtan Sohilā, is to be read before one goes to sleep at night. Its first Shabad reminds us of the day, when death will come. Those, who succeed in achieving Union with God, are called as happy brides, who obtain their Husband amid songs of joy. The second Shabad tells us that God is the Creator of all, including the sun, which is the cause of days, seasons etc. The Satgurū reminds us that the school of thought, which teaches us to sing God's praises and His sincere worship, is the only profitable one. The third Shabad tells us that it is no use going through the empty observance of the ceremony of Ārtī. Nature and the entire Universe is constantly performing the Divine and True Ārtī (worship with lamps) of God. Towards the end it is prayed that He may kindly shower His Mercy. In the fourth Shabad the deplorable condition of a sinner is described. He ever suffers pains and grief. He loves ego. Stress is laid on achieving God's Shelter by following the Way of Virtues and True Worship of God and His Name, which results in achieving the True object of human life. In the fifth Shabad it is asserted that a man can reap the True Fruit only in this life; otherwise he will meet the punishment. Pray to God and seek the Divine Nectar and the Society of True Saints from Him.

2. Sing God's Praises.

The man should meditate upon the glories and the gifts of God. He should utter, sing and think of the praises of God. This is the

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unique form of worship of the Unseen and Fearless God. The songs of His praises give Permanent Peace to the mind. (1)

3. God's Gifts are Priceless.

God takes care of all the living beings. He confers invaluable gifts. Neither His Gifts nor He Himself can be valued. (1)

4. Everybody's life span is fixed by God.

The exact time when the man as well as any other living being is to leave this world, is fixed by God. Every moment the calls for the next world are coming to those, whose turns come. The man should not waste his life and must take steps, prescribed by the Gurbāṇī, to achieve Union with God. The true devotee goes on seeking the blessings of the fellow devotees in order to successfully marry (unite with) the True Bride-groom, on the day fixed for his wedding (departure). (1)

5. The Best Religious way to realise God, is to sing His Praises.

The sun is one; but its creation in the form of seconds, minutes, days and months etc., are countless. Now think of the most Wonderful God, Who is the Creator of the sun itself. Who can count God's manifestations and His creations ? Then how should one realise Him ? The religious ways prescribed by different religions to achieve this object are countless. But Gurū Nānak Sāhib teaches us to sing with heart the Praises of God, which is the unique way of worshipping and realising Him. (2)

6. Nature performs the True Ārtī, so Ārtī with Lamps etc., is uesless.

God cannot be realised by performing the customary ārtī with lamps etc. The Nature is ever performing His True Ārtī. The salver is the sky, in which the sun and the moon are big lamps. The stars are the studded pearls. The incense is the smell of the sandal wood, standing in forests. The entire vegetation in the world offers flowers to God. The winds serve as the fan. The formal ārtī performed by the man, is useless. (3)

7. God gives Light to all.

All life and Light originate from God. All forms, eyes, feet, noses

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etc., are the creation of God. In fact, these belong to God, Who causes them to function. His Light is present in all the bodies and their various parts. Yet God is Formless and has no such parts, because He is bodiless. (3)

8. Lust and Anger.

The man is full of lust and anger. These cause great pains and are big thorns, present in the body. They, who do not follow the ways of supressing these, have to suffer punishments at the hands of the angels of death. (4)

9. Meet the True Saints and conquer evils.

The True Gurū is the True Saint. Pay utmost respect to him and obey his Sermons. Join the groups of God's men. Worship Him under the guidance of the Divine Sermons of the True Gurū. You will then realise God and obtain all honours. Pray before God, as His humble servant. By following these steps, the Name i.e. the Light of God will be seen and the True Support will be obtained. (4)

10. Do not lose the opportunity to realise God.

The man can realise God only in the human birth. He should meet the True Saints and carry on the Divine Trade of the Name. He Should never forget that the life's span is diminishing day by day. Force your mind to obey the Divine Sermons of the True Gurū. If you successfully carry on the God's Trade, He will be realised within your ownself. (5)

11. God's grace causes the man to wake up.

The man is overpowered by the mammon (māyā). It is just as if one is lying asleep under the delusion of māyā. So he does not care for the Creator. God Himself in His mercy causes the true devotee to wake up from this false slumber, and gives him the Divine Nectar and thus liberates him from the transmigration. (5)

12. Pray for God's Mercy.

"O God, the Fulfiller of desires and the Knower of hearts ! Kindly fulfil my desires. I am your humble slave. Make me the devotee of the True Enlightened Saints. Kindly give me Thy Holy Name." (5)

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Chapter X

THE NEXT WORLD

1. All true religions believe in the existence of the next world.

All religious books explain as to what happens after death. They may vary in details, but one thing on which they are unanimous, is that one has to face punishments for his evil deeds, after his death in the True Court of Justice. The various relevant questions such as; what happens to the soul after death; what deeds and actions are sinful; what punishments are prescribed and awarded for these; before whom the soul is taken and by whom and when it is tried; are dealt within various religious books. So far as the universal teachings of Gurū Nānak and the subsequent Gurūs, as contained in Gurū Granth Sāhib are concerned, the relevant questions are replied at various places. It must be firmly believed that the Divine Hymns *(Gurbāṇī)*, originating from Almighty God, contains nothing but Divine Truth. The Sikh Gurūs and the Bhagats, whose Divine Hymns are contained in Gurū Granth Sāhib, have narrated what was conveyed to them by God. They were one with Him and had full knowledge of what is beyond this world. One, who has got no faith in Gurbāṇī, or who, having read it, refuses to obey what is taught by it is a *manmukh* i.e. follower of his own evil wisdom and mind, and it can be asserted with full force that such a one, being a non-believer in God and His Divine Words, will never mend his evil ways and will perish in his false beliefs, spending his life in sinful pursuits.

It has been seen that many, who do not believe in the Divine Truth of Gurbāṇī, on the basis of their most defective and inadequate knowledge of spiritualism, criticise it. They, being blinded by their

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evil instinct, are proud of their worldly educational degrees and use sacrilegious words while making baseless criticism of the Divine Teachings.

2. Gurbāṇī tells us what the Gurūs actually saw and felt themselves.

Even those, who have got faith in what Gurū Nānak and the subsequent Gurūs said under the Divine Inspiration, are sometimes misled by interested persons, when they advance imaginary arguments, with a view to stress that the existence of the next world is a mere imaginary idea. Those, who are *honest believers* in the Divine Hymns of Gurū Granth Sāhib, *may kindly note* that *every word* of the Gurbāṇī has come from the Creator through our Gurūs. Such devotees are warned against the mischievous designs of interested persons, who for their own selfish ends knowingly narrate their own false ideas. All must know that Gurbānī is founded on the *personal observations, experiments, contacts* etc., of the Gurūs with the Divine Powers and the Creator. They have narrated what they saw. It is observed by Gurū Arjan Dev, the fifth Gurū Nānak, that True Saints narrate things which they have themselves *seen with their* own eyes.

ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ ॥ ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ ਆਖੀ ॥

[ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨਾ ੮੯੪

Again he observes that he has stated what is actually happening in the next world at the Door of God.

ਪਰਮੇਸਰ ਕੇ ਦੁਆਰੈ ਜਿ ਹੋਇ ਬਿਤੀਤੈ ਸੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥੨॥੧੦॥

[ਆਸਾ ਮ: ੫, ਪੰਨਾ ੩੭੩

Similarly Gurū Rām Dāss, the fourth Gurū Nānak observes that he is narrating what is actually going on in the Kingdom of God.

ਹਰਿ ਕੈ ਦਰਿ ਵਰਤਿਆ ਸੁ ਨਾਨਕਿ ਆਖਿ ਸੁਣਾਇਆ ॥
ਸੋ ਬੂਝੈ ਜੁ ਦਯਿ ਸਵਾਰਿਆ ॥੧॥੩੦॥

[ਸਲੋਕ ਮ: ੪, ਵਾਰ ਗਉੜੀ, ਪੰਨਾ ੩੧੬

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3. When and how Guru Nanak meets the devotee ?

There are some, who distort the meanings of some Divine Hymns and after sorting some verses try to impress that all their accounts are imped off, because they have met Gurū Nānak.

ਨਾਨਕ ਜਿਨ ਕਉ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਤਿਨ ਕਾ ਲੇਖਾ ਨਿਬੜਿਆ ॥

[ਆਸਾ ਮ: ੩ ਪਟੀ, ਪੰਨਾ ੪੩੫

They must know the true meaning of the word *'miliā'* (meeting) as used in the Gurbāṇī. A devotee is said to have met Gurū Nānak, when his soul unites with the Supreme Soul. One, who does not follow in actions, by words, and with his heart the Divine Teachings, will get no redress simply because he claims himself to be a Sikh of Gurū Nānak. The result of the True Union of the devotee with the Gurū is that his mind becomes calm and immune from evils of sex, greed, anger, love and mammon, and ever remains attached with God and His Name.

ਜੋ ਦਿਲਿ ਮਿਲਿਆ ਸੁ ਮਿਲਿ ਰਹਿਆ ਮਿਲਿਆ ਕਹੀਐ ਰੇ ਸੋਈ ॥
ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਬਾਤੀ ਮੇਲੁ ਨ ਹੋਈ ॥ ੭॥

[ਤਿਲੰਗ ਮ: ੧, ਪੰਨਾ ੭੨੫

ਮਿਲਿਐ ਮਿਲਿਆ ਨਾ ਮਿਲੈ ਮਿਲੈ ਮਿਲਿਆ ਜੇ ਹੋਇ ॥
ਅੰਤਰ ਆਤਮੈ ਜੋ ਮਿਲੈ ਮਿਲਿਆ ਕਹੀਐ ਸੋਇ ॥ ੩॥ (੧੯)

[ਮ: ੨, ਵਾਰ ਸੂਹੀ, ਪੰਨਾ ੭੯੧

ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥
ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥ ੧॥ (੨੧)

[ਸਲੋਕ ਮ: ੩, ਵਾਰ ਵਡਹੰਸ, ਪੰਨਾ ੫੮੪

ਤ੍ਰਿਸਨਾ ਭੂਖ ਸਭ ਨਾਸੀ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਪਿਆ ਅਬਿਨਾਸੀ ॥
ਰੈਨਿ ਦਿਨਸੁ ਪ੍ਰਭ ਸੇਵ ਕਮਾਨੀ ॥ ਹਰਿ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਨੀ ॥ ੨॥

[ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨਾ ੮੯੭

However, one must succeed in *meeting* and *seeing* the Gurū. The sight of the Gurū by going to the Gurdwārā is necessary. But without following the Divine Sermons, the true *union* with the Gurū cannot

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be obtained. One true and perpetual Gurū is Gurū Granth Sāhib.

4. One has to render accounts of his deeds in the next world ?

Different religions assert that one gets the bitter or sweet fruit of his evil or virtuous deeds, after his death. The kinds of punishments, awarded for one's sins or kinds of comforts and pleasures, conferred in appreciation of one's noble deeds, are differently detailed by different religious Prophets and Gurūs. So far as the Sikh Religion is concerned, this matter has been thoroughly explained by the Sikh Gurūs in the Gurbāṇī contained in Gurū Granth Sāhib. The matter is discussed very *briefly* in the following paras.

5. Those, who think that punishments are described only to terrify a man, live in a fool's paradise.

There are some gentlemen, including some Sikh scholars who on the basis of their *human* logic and worldly wisdom, mislead people, by asserting that there is nothing after death and that there is no next world. There are others, who preach that one may go on enjoying his life to the full, in any way he likes in this world, without fearing for the consequences. New sects have come into existence, who try to bring into practice the old forgotten sinful cult of satisfying all kinds of evil desires of the mind to the maximum extent; and assert that there is no trial or punishment after one dies.

It is a matter of great sorrow that Divine Teachings of various religions are objected to by such persons, without realising that those great Prophets and Gurūs, who were *in tune* with the Creator, *did hear* His Words and *did see* everything before recording them in their Religious Books. The knowledge of such worldly philosophers is *wholly* insufficient to appreciate and weigh the Truth regarding the world *to come* and other matters discussed in the scriptures.

In order to know something of the Divine Truth and spiritual matters, *one has to follow the methods prescribed by the religious teachers in practice and with all sincerity*. Alas ! without doing so, some sinners make misleading assertions.

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6. Be afraid of God's Wrath.

Gurbāṇī has in clear terms explained as to what happens after one's death and advises the sinner to be afraid of his sinful activities.

It is God's Fear that makes one to love and worship Him and His Name. But this fear is born, when the devotee meets the True Gurū and follows *with sincere devotion* his Divine Words. This removes the sinful instincts and greed from the devotee's mind. Then his mind gets steeped in the True Colour of the True Name. Now the Grace of God is conferred upon him.

ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥
ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭਉ ਊਪਜੈ ਭੈ ਭਾਇ ਰੰਗੁ ਸਵਾਰਿ ॥ (੯)

[ਵਾਰ ਸੂਹੀ ਮ: ੩, ਪੰਨਾ ੭੮੮

Without God's fear neither will one get inspiration to worship, remember and love God; nor will his sinful mind become pure. All deeds, performed without entertaining God's Fear, are false and are disapproved in the True Court.

ਭੈ ਬਿਨੁ ਲਾਗਿ ਨ ਲਗਈ ਨਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥
ਬਿਨੁ ਭੈ ਕਰਮ ਕਮਾਵਣੇ ਝੂਠੇ ਠਾਉ ਨ ਕੋਇ ॥੪॥

[ਆਸਾ ਮ: ੩, ਪੰਨਾ ੪੨੭

In God's Court one will get honours by obeying the Divine Words, uttered by the True Gurū, who warns the devotees to always remember that horrible punishments are awarded for one's sins and so they should shun the same and lead truthful life. This creates justified fear in their minds and induces them to remember and worship God.

ਪਤਿ ਪਾਏ ਦਰਬਾਰਿ ਸਤਿਗੁਰ ਸਬਦਿ ਭੈ ॥੧॥

[ਸੂਹੀ ਮਹਲਾ ੧ ਕਾਫੀ, ਪੰਨਾ ੭੫੧

No one can ever travel on the Path of Worshipping One God, unless he entertains His Fear. So says Gurū Amar Dāss, the third Gurū Nānak.

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ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ਕਬਹੀ ਭੈ ਭਾਇ ਭਗਤਿ ਸਵਾਰੀ ॥ ੬॥

[ਰਾਮਕਲੀ ਮਹਲਾ ੩, ਪੰਨਾ ੯੧੧

Regarding this subject, Gurū Nānak Dev, the first Gurū, says that without entertaining the Fear of God, one will continue to be the victim of mammon (māyā), duality and falsehood; and will never get attachment with the everlasting Truth and the Name. It is only when the Satgurū explains this to the sincere devotee and he obeys the Satgurū that the door of salvation is reached, the True Knowledge dawns and finally the human soul merges in the Supreme Soul. It is by following and understanding the Advice conveyed by the Guru's Words that one can cross this world ocean, full of wickedness and sins. Then the Unlimited and Boundless Creator becomes visible. The sinner, not caring for the Divine Fear, burns himself in the fire of evil desires. He then loudly cries :

ਭੈ ਬਿਨੁ ਭਰਮੁ ਨ ਕਟੀਐ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥
ਸਤਿਗੁਰ ਤੇ ਭਉ ਊਪਜੈ ਪਾਈਐ ਮੋਖ ਦੁਆਰ ॥
ਭੈ ਤੇ ਸਹਜੁ ਪਾਈਐ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਅਪਾਰ ॥
ਭੈ ਤੇ ਭੈਜਲੁ ਲੰਘੀਐ ਗੁਰਮਤੀ ਵੀਚਾਰੁ ॥
ਭੈ ਤੇ ਨਿਰਭਉ ਪਾਈਐ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥
ਮਨਮੁਖ ਭੈ ਕੀ ਸਾਰ ਨ ਜਾਣਨ੍ਹੀ ਤ੍ਰਿਸਨਾ ਜਲਤੇ ਕਰਹਿ ਪੁਕਾਰ ॥ ੨੨॥

[ਵਾਰ ਮਲਾਰ ਮ: ੧, ਪੰਨਾ ੧੨੮੮

The first Gurū again asserts that the man cannot enjoy the True and Real life, unless he entertains the awe of the All-powerful and Just Creator. Just as anything, moulded in a defective mould, cannot acquire the right shape without proper method; so is the case of a sinful man, who cannot follow the right path, unless he entertains God's Fear.

ਭੈ ਬਿਨੁ ਘਾੜਤ ਕਚੁ ਨਿਕਚ ॥ ਅੰਧਾ ਸਚਾ ਅੰਧੀ ਸਟ ॥ ੨॥

[ਗਉੜੀ ਗੁਆ: ਮ: ੧, ਪੰਨਾ ੧੫੧

A sinner will be drowned in the horrible sea of sins.

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ਭੈ ਬਿਨੁ ਕੋਇ ਨ ਲੰਘਸਿ ਪਾਰਿ ॥ ਰਹਾਉ ॥

[ਗਉੜੀ ਗੁਆ: ਮ: ੧, ਪੰਨਾ ੧੫੧

Again the First Gurū observes in Āsā di Vār that one should put his body in the vat of Fear and apply the mordant of holy effort to it. Then it will get the colour of Divine Love and all falsehood will be removed.

ਭੈ ਵਿਚਿ ਖੁੰਬਿ ਚੜਾਈਐ ਸਰਮੁ ਪਾਹੁ ਤਨਿ ਹੋਇ ॥
ਨਾਨਕ ਭਗਤੀ ਜੇ ਰਪੈ ਕੂੜੈ ਸੋਇ ਨ ਕੋਇ ॥ ੧॥ (੧੧)

[ਆਸਾ ਦੀ ਵਾਰ, ਪੰਨਾ ੪੬੮

Those, who entertain Divine Fear, cherish sincere love for the Creator.

ਨਾਨਕ ਜਿਨ੍ ਮਨਿ ਭਉ ਤਿਨ੍ਾ ਮਨਿ ਭਾਉ ॥ ੨॥ (੫)

[ਆਸਾ ਦੀ ਵਾਰ, ਪੰਨਾ ੪੬੫

Gurū Amar Dās, the third Gurū Nānak, observes that when the sincere devotee is afraid of the several Divine punishments to be awarded for sins, only then he will control his mind, forget his selfish self, burn away his ego and will understand, remember, sing and follow the Divine Hymns.

ਭੈ ਪਇਐ ਮਨੁ ਵਸਿ ਹੋਆ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥ ੨॥ (੬)

[ਮ: ੩, ਵਾਰ ਸੋਰਠਿ, ਪੰਨਾ ੬੪੫

7. God's Fear, defined and explained.

Divine Fear is the fear of the consequences of one's evil deeds. Man must realise in his mind that the Divine Wrath *does exist*. Everything works in the Fear of God. Wind blows in hundred blasts in His Fear and so flow countless rivers. Fire gives heat, earth bears immeasurable burden, clouds yield rain, the angel of death does his duty in Fear of God. Sun and moon travel millions of miles, sidh and yogīs spend their lives, firmament stretches upwards, the mighty braves do their duty and everyone leaves and comes into the world in the FEAR of GOD.

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ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ ॥ ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥
ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ ॥ ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥
ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥ ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ ॥
ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥ ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥
ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰ ਨਾਥ ॥ ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ ॥
ਭੈ ਵਿਚਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੂਰ ॥
ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ ॥
ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਏਕੁ ॥੧॥

[ਸਲੋਕ ਮ: ੧, ਆਸਾ ਦੀ ਵਾਰ, ਪੰਨਾ ੪੬੪

8. Only God is without fear.

The Creator alone is without fear. He is Formless. All others, whether gods or goddesses, prophets or His messengers, are subject to the Divine Fear.

ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ ਰਾਮ ਰਵਾਲ ॥

[ਮ: ੧, ਪੰਨਾ ੪੬੪

9. One should know that he will reap the fruit of what he sows.

Whatever one does, he will get the fruit thereof. One will reap the crop out of the kind of seeds he sows.

ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਵੈ ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ ॥੩॥

[ਧਨਾਸਰੀ ਮਹਲਾ ੧, ਪੰਨਾ ੬੬੨

It is observed in the *Āsā Dī Vār* that one has to suffer the consequences of and render accounts in accordance with his own deeds.

ਕੀਤਾ ਆਪੋ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖਾ ਸੰਢੀਐ ॥ (੧੯)

[ਆਸਾ ਦੀ ਵਾਰ, ਪੰਨਾ ੪੭੩

10. One has to render accounts of his deeds.

None can get salvation and swim across this terrible world ocean of sins, without practising Truth and worshipping One God.

ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਹੋਇ ॥ ਕਰਣੀ ਬਾਝਹੁ ਤਰੈ ਨ ਕੋਇ ॥੨॥ (੧੧)

[ਸਲੋਕ ਮ: ੧, ਵਾਰ ਰਾਮਕਲੀ, ਪੰਨਾ ੯੫੫

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In the True Court, the credit side of Truth will be examined with the debit side of falsehood and the balance will be scrutinised. Then the sinner, who has been acting in sinful pursuits without caring for God and His Name, goes to the next world with a big balance of sins.

ਧਰਮਰਾਇ ਕੀ ਬਾਕੀ ਲੀਜੈ ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਵਿਸਾਰਾ ਹੇ ॥੬॥

[ਮਾਰੂ ਮਹਲਾ ੧, ਪੰਨਾ ੧੦੨੯

11. The sinner passes through the most narrow lane, with most sharp edges, like those of a double-edged sword.

Gurū Nānak, the first Gurū, tells us that the sinner, after his death, will have to pass through the most narrow lanes with sharp edges, like those of a double-edged sword. After accounts are taken, the sinner will be crushed like the sesame from which oil is extracted in the oil press.

ਖੰਡੇਧਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ ॥ ਲੇਖਾ ਲੀਜੈ ਤਿਲ ਜਿਉ ਪੀੜੀ ॥੧੦॥

[ਮਾਰੂ ਮਹਲਾ ੧, ਪੰਨਾ ੧੦੨੮

Gurū Arjan Dev, the fifth Gurū Nānak, observes, "O insane sinner, what explanation will you give, when the God of True Justice will arrest you ?"

ਧਰਮਰਾਇ ਜਬ ਪਕਰਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਜਬਾਬੁ ਕਰੇਇ ॥੨॥

[ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫, ਪੰਨਾ ੭੭

12. Those, who assert that the idea of virtues and sins is a mere supposition, are wholly wrong.

Those, who believe that good or evil deeds and their consequences are detailed only to overawe the man, must know that what the True Gurū says in this connection is based on what he saw and heard from the Heavens. The Divine Hymns explain the whole matter. *However, if one does not believe in the correctness of the sublime and everlasting Truth, conveyed by the Gurbāṇī, one has to take pity for him.* Gurū Nānak says that what is narrated about the virtuous and sinful actions is not a mere supposition or theory, but is absolutely true. One takes with him the consequences of whatever he does. Man

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reaps the fruit of what he sows and goes on coming and going (taking births and meeting deaths) as commanded by God.

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥
ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

[ਜਪੁਜੀ, ਪੰਨਾ ੪

The visible world and all the creation is composed of elements. God has created air, water, fire, nether regions, moon, sun, etc., in this universe. He has also created living beings of various kinds and colours, with different names. *Whatever deeds are done in this world are being duly examined (and recorded). God, as well as, His Court is true, where pious saints are approved and given honours and are favoured with the signs of His Grace. The good and evil will be judged there. All the above facts will become known when one reaches there (in the next world).*

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥
ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

[ਜਪੁਜੀ, ਪੰਨਾ ੭

What happens after death is fully known to the True Gurū, who warns people to shun evil, in order to escape Divine Punishments. Again, Gurū Nānak Dev tells us in the Salok at the end of Jap(u) Jī Sāhib that good and bad actions will be narrated before the God of Justice.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

[ਸਲੋਕ, ਜਪੁਜੀ, ਪੰਨਾ ੮

13. Izrail will capture the sinner and his accounts will be taken.

Gurū Nānak tells us, "O mind, I warn you to hear my true advice. God will call for your accounts, and your account-books will be read. Those, who have not worshipped, remembered and repeated God's Name, will be summoned under the custody of angels of death. Such

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sinners will have to pass through most narrow lanes, through which they can neither proceed forward, nor backward. Remember that the falsehood shall be destroyed and Truth shall ever exist."

ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ ॥
ਲੇਖਾ ਰਬੁ ਮੰਗੇਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ ॥
ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ ॥
ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਹੋਸੀ ਆਇ ਤਈ ॥
ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ ॥
ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥੨॥ (੧੩)

[ਮਹਲਾ ੧, ਵਾਰ ਰਾਮਕਲੀ, ਪੰਨਾ ੯੫੩

14. God has appointed (Dharam Rāj) the Judge of True Justice.

Gurū Nānak Dev observes in the second Paurī of Āsā Dī Vār, that God, after creating the living beings, appointed the Judge of True Justice, in order to settle their accounts. In His Court, only True one's are declared as approved and sinners are singled out. The false ones do not get any shelter and go to hell with their faces blackened. Those, attached with God's Name, come out successful and the cheats fail. It must be taken as absolute Truth that God has appointed the Judge of True Justice in order to call for the accounts.

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥
ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥
ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲ੍ਹੈ ਦੋਜਕਿ ਚਾਲਿਆ ॥
ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥
ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥੨॥

[ਆਸਾ ਦੀ ਵਾਰ, ਪੰਨਾ ੪੬੩

15. The sinner's soul will be put in chains and dragged after death.

The sinner dies after consuming himself in the fire of false pleasures, emanating from well known five evils. The body then becomes dust, the soul is tied in chains and is dragged onwards. To the soul is then explained the evil deeds written in its account. Now punishment must be given and the poor soul cannot find any shelter or place for escape. It weeps bitterly but none cares for its bewailings.

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Alas ! The blind mind, which had become dark due to sins, has lost the human birth in vain.

ਆਪੀਨ੍ਹੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜਿ ਭਉਰੁ ਸਿਧਾਇਆ ॥
ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ ॥
ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥
ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੂਆਇਆ ॥
ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥ ੩॥

[ਆਸਾ ਦੀ ਵਾਰ, ਪੰਨਾ ੪੬੪

Again in the fourteenth Stanza of Āsā Dī Vār, Gurū Nānak Dev clarifies the picture and describes the fate of the sinner after death in this way, "O sinner, you shall have to leave your beautiful body, which served you in this world as a piece of cloth to cover your soul. You and your soul alone and none else shall have to reap the fruit of your evil or good deeds. Those sinners, who perform evil deeds in this world, shall have to pass through most narrow lanes after death. Their naked souls are pushed into horrible Hell. They repent for their misdeeds, when heavy punishments are awarded."

ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ ॥
ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥
ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ ॥
ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥
ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ ॥ ੧੪॥

[ਆਸਾ ਦੀ ਵਾਰ, ਪੰਨਾ ੪੭੦-੭੧

In the nineteenth Stanza, Gurū Nānak observes, "Everyone has to render accounts of his own deeds."

ਕੀਤਾ ਆਪੋ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖਾ ਸੰਢੀਐ ॥(੧੯)

[ਆਸਾ ਦੀ ਵਾਰ, ਪੰਨਾ ੪੭੨

In the twentieth Stanza, it is observed that there is one Judge of Truth who administers Justice without distinction. Before Him high and low have to face their trials. The sinners suffer punishment like a sesame, which is crushed in the oil-mill.

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ਦੀਬਾਨੁ ਏਕੋ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮੁ ਮੇਲੁ ॥
ਦਰਿ ਲਏ ਲੇਖਾ ਪੀੜਿ ਛੁਟੇ ਨਾਨਕਾ ਜਿਉ ਤੇਲੁ ॥੨॥ (੨੦)

[ਮ: ੧, ਆਸਾ ਦੀ ਵਾਰ, ਪੰਨਾ ੪੭੩

16. The jurisdiction of the Dharam Rāj does not extend to sincere devotees of God, but is limited only to sinners.

Gurū Amar Dās, the third Gurū Nānak, observes that under the Order of God, the Dharam Rāj (God of Divine Justice) is ordained to administer True Justice in the True Court. But God has conferred upon him this jurisdiction to try and punish only the sinners. In as much as the sincere devotees continuously worship and remember God, the Treasure of Virtues and His Name, they are not subject to the jurisdiction of Dharam Rāj. On the other hand, such devotees are rather respected and served by him. God Almighty is worthy of all praise.

ਧਰਮਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥
ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥
ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ ॥
ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥੨॥

[ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩, ਪੰਨਾ ੩੮-੩੯

17. Sinners' evil deeds, committed in concealment, are however fully known to the God's angels (Chitar Gupt).

The sinner commits sins after taking all precautions to conceal the same. He or she commits adultery with other's spouse behind closed doors. But when the angels, who are duty-bound to watch and record the deeds of every person, will disclose his accounts after his or her death, then there is none to help him or her to conceal these sins.

ਦੇਇ ਕਿਵਾੜ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ ਸੰਗਿ ਫਾਕੈ ॥
ਚਿਤ੍ਰ ਗੁਪਤੁ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਨੁ ਪੜਦਾ ਤੇਰਾ ਢਾਕੈ ॥੩॥

[ਸੋਰਠਿ ਮ: ੫. ਪੰਨਾ ੬੧੬

The sinner will then make loud shrieks in the next world and will be crushed by Dharam Rāj in big churns.

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ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਇ ॥
ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧਰਮਰਾਇ ॥ ੬॥

[ਸਲੋਕ ਮਹਲਾ ੫, ਪੰਨਾ ੧੪੨੫

18. O sinner, none will be your helper in the next world.

Gurū Arjan Dev, the fifth Gurū Nānak, warns the man to mend his ways and observes, "O man, you are dyed in the false colour of mammon (māyā). None will help you in your next journey to the next world, after your death. The way, through which your soul will pass, is most painful. You will have no friend to help you in your journey. You will then repent and will cry. You will be sorry for not having sung God's praises sincerely, when you were here. O man, remember that this human birth may not be conferred upon you for ages to come. Your life is just like leaves, which having once fallen on the ground, can never become attached with the tree again. Your soul will have to travel all alone on the way to the place of god of death. In the absence of sincere worship and remembrance of God's Name, the soul will wander in continuous pains. The sinner commits sins, after taking all precautions to conceal them; but when accounts will be taken in the court of Dharam Rāj, he will be crushed like sesames in the oil mills."

ਅਨ ਛਾਏ ਰਾਤੜਿਆ ਵਾਟ ਦੁਹੇਲੀ ਰਾਮ ॥
ਪਾਪ ਕੋਮਾਵਦਿਆ ਤੇਰਾ ਕੋਇ ਨ ਬੇਲੀ ਰਾਮ ॥
ਕੋਏ ਨ ਬੇਲੀ ਹੋਇ ਤੇਰਾ ਸਦਾ ਪਛੋਤਾਵਹੇ ॥
ਗੁਨ ਗੁਪਾਲ ਨ ਜਪਹਿ ਰਸਨਾ ਫਿਰਿ ਕਦਹੁ ਸੇ ਦਿਹ ਆਵਹੇ ॥
ਤਰਵਰ ਵਿਛੁੰਨੇ ਨਹ ਪਾਤ ਜੁੜਤੇ ਜਮ ਮਗਿ ਗਉਨੁ ਇਕੇਲੀ ॥
ਬਿਨਵੰਤ ਨਾਨਕ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਸਦਾ ਫਿਰਤ ਦੁਹੇਲੀ ॥ ੧॥

[ਬਿਹਾਗੜਾ ਮਦਲਾ ੫ ਛੰਤ, ਪੰਨਾ ੫੪੬

19. This world is like a tree, under which birds etc. come and spend nights—Warning given not to commit sins.

Gurū Arjan Dev, the fifth Gurū Nānak, compares this world to a big tree, under which birds (living beings) come to spend night after sunset and observes, "Some utter sweet words while others use filthy

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and pinching language against others. They fly away at sunrise. Similarly men come in this world for short stay, and after spending their spans of lives, as granted to them by God, leave it. However, it must be remembered that sinners, after living their sinful lives under the deception of mammon, are dragged away to the next world by the angels of death. Then accounts are taken by the accountant (Dharam Rāj) and then they are thrown in the hell. O man, neither your sisters nor your brothers shall accompany you there. You shall have to abandon all your wealth and beautiful body here. Why don't you remember, worship and love the Creator? Remember, you will be crushed like sesames in the oil mills. You usurp and snatch others' property with force and then make merriments. But all these wicked deeds are noted by God, who is always with you. The entire world has fallen into the deep ditch of greed, not realising what happens in the next world. Living beings are dying and taking births in cycles. They are suffering most severe punishments for their sins. They are travelling on very long routes to reach their destined places. The man is blind and cannot see the Divine Truth. He does not care to know his Creator and so is suffering pains. He has been misled and deceived and so is ignorant of God. The false world-drama is the cause of untold miseries for him. Sometimes he gets (false) joy out of false riches and sometimes he gets worried when he loses them. All this drama is played under God's Command according to his past and present deeds. There are some, who are entangled in the waves of mammon (māyā). While there are others, who have been taken out and saved from these. Man performs dance (acts in this world), but it must be remembered that everyone is getting the fruits of his deeds, performed in his previous births. God's Grace must be prayed for, because one loves to worship Him, when He showers His kindness. The sincere devotee then sits in the congregations of true saints. Such devotee will never go to hell. O God, kindly confer upon us the Gift of Your Name, so that we may continue to sing songs to your Praises."

ਬਿਰਖੈ ਹੇਠਿ ਸਭਿ ਜੰਤ ਇਕਠੇ ॥ ਇਕਿ ਤਤੇ ਇਕਿ ਬੋਲਨਿ ਮਿਠੇ ॥
ਅਸਤੁ ਉਦੋਤੁ ਭਇਆ ਉਠਿ ਚਲੇ ਜਿਉ ਜਿਉ ਅਉਧ ਵਿਹਾਣੀਆ ॥੧॥

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ਪਾਪ ਕਰੇਦੜ ਸਰਪਰ ਮੁਠੇ ॥ ਅਜਰਾਈਲਿ ਫੜੇ ਫੜਿ ਕੁਠੇ ॥
ਦੋਜਕਿ ਪਾਏ ਸਿਰਜਣਹਾਰੈ ਲੇਖਾ ਮੰਗੈ ਬਾਣੀਆ ॥ ੨॥
ਸੰਗਿ ਨ ਕੋਈ ਭਈਆ ਬੇਬਾ ॥ ਮਾਲੁ ਜੋਬਨੁ ਧਨੁ ਛੋਡਿ ਵਞੇਸਾ ॥
ਕਰਣ ਕਰੀਮ ਨ ਜਾਤੋ ਕਰਤਾ ਤਿਲ ਪੀੜੇ ਜਿਉ ਘਾਣੀਆ ॥ ੩॥
ਖੁਸਿ ਖੁਸਿ ਲੈਦਾ ਵਸਤੁ ਪਰਾਈ ॥ ਵੇਖੈ ਸੁਣੇ ਤੇਰੈ ਨਾਲਿ ਖੁਦਾਈ ॥
ਦੁਨੀਆ ਲਬਿ ਪਇਆ ਖਾਤ ਅੰਦਰਿ ਅਗਲੀ ਗਲ ਨ ਜਾਣੀਆ ॥ ੪॥
ਜਮਿ ਜਮਿ ਮਰੈ ਮਰੈ ਫਿਰਿ ਜੰਮੈ ॥ ਬਹੁਤੁ ਸਜਾਇ ਪਇਆ ਦੇਸਿ ਲੰਮੈ ॥
ਜਿਨਿ ਕੀਤਾ ਤਿਸੈ ਨਾ ਜਾਣੀ ਅੰਧਾ ਤਾ ਦੁਖੁ ਸਹੈ ਪਰਾਣੀਆ ॥ ੫॥
ਖਾਲਕ ਥਾਵਹੁ ਭੁਲਾ ਮੁਠਾ ॥ ਦੁਨੀਆ ਖੇਲੁ ਬੁਰਾ ਰੁਠ ਤੁਠਾ ॥
ਸਿਦਕੁ ਸਬੂਰੀ ਸੰਤੁ ਨ ਮਿਲਿਓ, ਵਤੈ ਆਪਣ ਭਾਣੀਆ ॥ ੬॥
ਮਉਲਾ ਖੇਲ ਕਰੇ ਸਭਿ ਆਪੇ ॥ ਇਕਿ ਕਢੇ ਇਕਿ ਲਹਰਿ ਵਿਆਪੇ ॥
ਜਿਉ ਨਚਾਏ ਤਿਉ ਤਿਉ ਨਚਨਿ, ਸਿਰਿ ਸਿਰਿ ਕਿਰਤ ਵਿਹਾਣੀਆ ॥ ੭॥
ਮਿਹਰ ਕਰੇ ਤਾ ਖਸਮੁ ਧਿਆਈ ॥ ਸੰਤਾ ਸੰਗਤਿ ਨਰਕਿ ਨ ਪਾਈ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮ ਦਾਨੁ ਨਾਨਕ ਕਉ ਗੁਣ ਗੀਤਾ ਨਿਤ ਵਖਾਣੀਆ ॥ ੮॥ ੨॥

[ਮਾਰੂ ਮਹਲਾ ੫, ਪੰਨਾ ੧੦੧੯-੨੦

20. O fool, have you ever heard of Dharam Rāj ?

The sinner is warned. He is compared to a stupid donkey and is advised to think of the angels of death. The lover of illegal sex commits sins in concealment, after forgetting God. He defrauds others. But God, who accompanies all, watches all these activities.

ਗੁਪਤੁ ਕਰਤਾ ਸੰਗਿ ਸੋ ਪ੍ਰਭੁ ਡਹਕਾਵਏ ਮਨੁਖਾਇ ॥
ਬਿਸਾਰਿ ਹਰਿ ਜੀਉ ਬਿਖੈ ਭੋਗਹਿ ਤਪਤ ਥੰਮ ਗਲਿ ਲਾਇ ॥ ੧॥
ਰੇ ਨਰ ਕਾਇ ਪਰਗ੍ਰਿਹਿ ਜਾਇ ॥
ਕੁਚਲ ਕਠੋਰ ਕਾਮਿ ਗਰਧਭ ਤੁਮ ਨਹੀ ਸੁਨਿਓ ਧਰਮਰਾਇ ॥ ੧॥ ਰਹਾਉ ॥

[ਮਾਰੂ ਮਹਲਾ ੫, ਪੰਨਾ ੧੦੦੧

Gurū Rām Dās, the fourth Gurū Nānak, tells us that God sees the thief, when he, having made all preparations to kill others, goes to commit dacoities and house-breaking at most difficult and risky places. He then takes liquor and revels, after looting other's property. There are adulterers or adulteresses, who commit adultery with the spouses of others. Alas ! they do not know that they will have to suffer for

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their evil deeds. The Izrail will crush them like sesames in oil mills.

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ ॥
ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ ॥
ਸੰਨ੍ਹੀ ਦੇਨਿ ਵਿਧੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ ॥
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ ॥
ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ॥੨੭॥

[ਵਾਰ ਗਉੜੀ, ਪੰਨਾ ੩੧੫

The fool, having false ego, has wasted his most precious human birth in vain. He will have to render accounts.

ਹਉਮੈ ਕਰਦਿਆ ਜਨਮੁ ਗਵਾਇਆ ॥
ਆਗੈ ਮੋਹੁ ਨ ਚੂਕੈ ਮਾਇਆ ॥
ਅਗੈ ਜਮਕਾਲੁ ਲੇਖਾ ਲੇਵੈ ਜਿਉ ਤਿਲ ਘਾਣੀ ਪੀੜਾਇਦਾ ॥੬॥

[ਮਾਰੂ ਮਹਲਾ ੩, ਪੰਨਾ ੧੦੬੩

Gurū Nānak observes that the sinner is burning himself *here* in the fire of ego and forgets God. But when he will be taken to the city of the angels of death, he will have to face the sword. Even his repentance, at that stage, will be of no avail to him, because he has already lost that opportunity. While living in this world, he became fully absorbed in sinful ways. So he will find it impossible to liberate himself from the net of death. It is a pity that he could not break the fetters of false love, while living here.

ਹਉਮੈ ਜਲਿਆ ਮਨਹੁ ਵਿਸਾਰੇ ॥ ਜਮਪੁਰਿ ਵਜਹਿ ਖੜਗ ਕਰਾਰੇ ॥
ਅਬਿ ਕੈ ਕਹਿਐ ਨਾਮੁ ਨ ਮਿਲਈ ਤੂ ਸਹੁ ਜੀਅੜੇ ਭਾਰੀ ਜੀਉ ॥੪॥
ਮਾਇਆ ਮਮਤਾ ਪਵਹਿ ਖਿਆਲੀ ॥ ਜਮਪੁਰਿ ਫਾਸਹਿਗਾ ਜਮ ਜਾਲੀ ॥
ਹੇਤ ਕੇ ਬੰਧਨ ਤੋੜਿ ਨ ਸਾਕਹਿ ਤਾ ਜਮੁ ਕਰੇ ਖੁਆਰੀ ਜੀਉ ॥੫॥

[ਮਾਰੂ ਮਹਲਾ ੧, ਪੰਨਾ ੯੯੩

The sinners will be taken in chains by the angels of death. They will cry loudly, while suffering punishments, in the same way as a fish caught in the anglers hook. The Gurū advises us to love God and His Name, so that we may get salvation and be saved from the clutches

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of death. Only God's Name will enable one's liberation from the false love of mammon.

ਜਮ ਦਰਿ ਬਾਧੇ ਮਿਲਹਿ ਸਜਾਈ ॥ ਤਿਸੁ ਅਪਰਾਧੀ ਗਤਿ ਨਹੀ ਕਾਈ ॥
ਕਰਣ ਪਲਾਵ ਕਰੇ ਬਿਲਲਾਵੈ ਜਿਉ ਕੁੰਡੀ ਮੀਨੁ ਪਰਾਤਾ ਹੇ ॥ ੧੦॥
ਸਾਕਤੁ ਫਾਸੀ ਪੜੈ ਇਕੇਲਾ ॥ ਜਮ ਵਸਿ ਕੀਆ ਅੰਧੁ ਦੁਹੇਲਾ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਸੂਝੈ ਆਜੁ ਕਾਲੁ ਪਚਿ ਜਾਤਾ ਹੇ ॥ ੧੧॥

[ਮਾਰੂ ਮਹਲਾ ੧, ਪੰਨਾ ੧੦੩੧

Those, who indulge in slandering others or commit breach of faith, will be put in fetters with chains on their necks.

ਇਕਨ੍ਹਾ ਗਲੀ ਜੰਜੀਰ ਬੰਦਿ ਰਬਾਣੀਐ ॥...
ਚੋਰ ਜਾਰ ਜੂਆਰ ਪੀੜੇ ਘਾਣੀਐ ॥
ਨਿੰਦਕ ਲਾਇਤਬਾਰ ਮਿਲੇ ਹੜ੍ਵਾਣੀਐ ॥ (੨੧)

[ਵਾਰ ਮਲਾਰ, ੧੨੮੭-੮੮

21. Some observations of the saints (Bhagats) whose Divine Hymns are contained in Gurū Granth Sāhib.

Bhagat Kabīr Jī observes that the sinner will become wholly helpless when the angels of death will catch hold of his hair and throw him down before capturing him. "O man, you have never remembered and loved God and His Name, nor have you shown mercy to others. With what face then will you go to the next world and what reply will you give to the Judge of Truth?"

ਜਉ ਜਮੁ ਆਇ ਕੇਸ ਗਹਿ ਪਟਕੈ ਤਾ ਦਿਨ ਕਿਛੁ ਨ ਬਸਾਹਿਗਾ ॥
ਸਿਮਰਨੁ ਭਜਨੁ ਦਇਆ ਨਹੀ ਕੀਨੀ ਤਉ ਮੁਖਿ ਚੋਟਾ ਖਾਹਿਗਾ ॥ ੨॥
ਧਰਮਰਾਇ ਜਬ ਲੇਖਾ ਮਾਗੈ ਕਿਆ ਮੁਖੁ ਲੈ ਕੈ ਜਾਹਿਗਾ ॥ ੩॥ (੧)

[ਮਾਰੂ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੧੦੬

Again, he observes that one has to render accounts of his deeds. Before his death comes, powerful angels will arrive and will say, "You are immediately required by Dharam Rāj. Whatever good and evil deeds you have performed, you will have to render their accounts." Accustomed to get his evil deeds accomplished here by giving bribery, now he submits, "I pray that I may be allowed to live here at least for one night, as I have to collect some clothes from some villages

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The Eternal World

Let me do this, so that my children may have no difficulty in collecting these arrears. I make a solemn promise that I will go with you early morning. Kindly, give me time for one night only. I am ready to give you whatever you demand for this concession." The angels of death will thunder and say, "You shall have to start immediately. The Presiding Officer of the Divine Court has summoned you without any further delay. Not to say of one night, we are not to allow you even one moment."

ਅਮਲੁ ਸਿਰਾਨੋ ਲੇਖਾ ਦੇਨਾ ॥ ਆਇ ਕਠਿਨ ਦੂਤ ਜਮ ਲੇਨਾ ॥
ਕਿਆ ਤੈ ਖਟਿਆ ਕਹਾ ਗਵਾਇਆ ॥
ਚਲਹੁ ਸਿਤਾਬ ਦੀਬਾਨਿ ਬੁਲਾਇਆ ॥੧॥
ਚਲੁ ਦਰਹਾਲੁ ਦੀਵਾਨੁ ਬੁਲਾਇਆ ॥
ਹਰਿ ਫੁਰਮਾਨੁ ਦਰਗਹ ਕਾ ਆਇਆ ॥੧॥ਰਹਾਉ॥
ਕਰਉ ਅਰਦਾਸਿ ਗਾਵ ਕਿਛੁ ਬਾਕੀ ॥ ਲੇਉ ਨਿਬੇਰਿ ਆਜੁ ਕੀ ਰਾਤੀ ॥
ਕਿਛੁ ਭੀ ਖਰਚੁ ਤੁਮ੍ਹਾਰਾ ਸਾਰਉ ॥ ਸੁਬਹ ਨਿਵਾਜ ਸਰਾਇ ਗੁਜਾਰਉ ॥੨॥
ਸਾਧ ਸੰਗਿ ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗਾ ॥
ਧਨੁ ਧਨੁ ਸੋ ਜਨੁ ਪੁਰਖੁ ਸਭਾਗਾ ॥
ਈਤ ਊਤ ਜਨ ਸਦਾ ਸੁਹੇਲੇ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਿ ਅਮੋਲੇ ॥੩॥
ਜਾਗਤੁ ਸੋਇਆ ਜਨਮੁ ਗਵਾਇਆ ॥
ਮਾਲੁ ਧਨੁ ਜੋਰਿਆ ਭਇਆ ਪਰਾਇਆ ॥
ਕਹੁ ਕਬੀਰ ਤੇਈ ਨਰ ਭੂਲੇ ॥ ਖਸਮੁ ਬਿਸਾਰਿ ਮਾਟੀ ਸੰਗਿ ਰੂਲੇ ॥੪॥੩॥

[ਸੂਹੀ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੭੯੨

Bhagat Kabīr also narrates as to what happens when such a sinner is produced before the Dharam Rāj. When accounts are examined, he has to explain a very big balance of evils and sins, standing to his account. The five main evil instincts i.e. sex, anger, greed, false love and ego having fully consumed the sinner abandon him at the time of his death, when the angels of death tie him down for giving punishments.

ਧਰਮਰਾਇ ਜਬ ਲੇਖਾ ਮਾਗੈ ਬਾਕੀ ਨਿਕਸੀ ਭਾਰੀ ॥
ਪੰਚ ਕ੍ਰਿਸਾਨਵਾ ਭਾਗਿ ਗਏ ਲੈ ਬਾਧਿਓ ਜੀਉ ਦਰਬਾਰੀ ॥੨॥

[ਮਾਰੂ ਕਬੀਰ ਜੀ, ਪੰਨਾ ੧੧੦੪

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Bhagat Ravi Dās observes that when the soul renders its accounts in the next world, it recollects whatever deeds were performed by it in this world. It is then amazed to see that even its deeds, secretly performed, are recorded.

ਕਹੁ ਰਵਿਦਾਸ ਭਇਓ ਜਬ ਲੇਖੈ ॥
ਜੋਈ ਜੋਈ ਕੀਨੋ ਸੋਈ ਸੋਈ ਦੇਖਿਓ ॥੩॥੧॥੩॥

[ਮਲਾਰ ਰਵਿਦਾਸ ਜੀ, ਪੰਨਾ ੧੨੯੩

Sheikh Farīd observes : O man, you have wasted twelve hours of the day in enjoyment and twelve hours of the night in sleep. God will call for your accounts and enquire from you, "For what purpose were you sent in the world ?"

ਫਰੀਦਾ ਚਾਰਿ ਗਵਾਇਆ ਹੰਢਿ ਕੈ ਚਾਰਿ ਗਵਾਇਆ ਸੰਮਿ ॥
ਲੇਖਾ ਰਬੁ ਮੰਗੇਸੀਆ ਤੂ ਆਂਹੋ ਕੇਰ੍ਹੇ ਕੰਮਿ ॥੩੮॥

[ਸਲੋਕ ਫਰੀਦ ਜੀ, ਪੰਨਾ ੧੩੭੯

Again he observes : "O man, see the flimsy boundary which separates you from the death, what is like that of a river in flood which overflows its banks and washes away everything without any warning. Death creates havoc. When it comes, one can see the Hell, with its burning fires, from where terrible cries of woes and sorrow can be heard. Some have realised this and so commit no evil, while others do not care for this and go on committing sins. Remember that whatever deeds are performed in this world, will be scrutinised in the world to come.

ਫਰੀਦਾ ਮਉਤੇ ਦਾ ਬੰਨਾ ਏਵੇ ਦਿਸੈ ਜਿਉ ਦਰੀਆਵੇ ਢਾਹਾ ॥
ਅਗੈ ਦੋਜਕੁ ਤਪਿਆ ਸੁਣੀਐ ਹੂਲ ਪਵੈ ਕਾਹਾਹਾ ॥
ਇਕਨਾ ਨੋ ਸਭ ਸੋਝੀ ਆਈ ਇਕਿ ਫਿਰਦੇ ਵੇਪਰਵਾਹਾ ॥
ਅਮਲ ਜਿ ਕੀਤਿਆ ਦੁਨੀ ਵਿਚਿ ਸੇ ਦਰਗਹ ਓਗਾਹਾ ॥੯੮॥

[ਸਲੋਕ ਫਰੀਦ ਜੀ, ਪੰਨਾ ੧੩੮੩

The soul carelessly enjoys evils like the crane, sitting on the bank of a river to catch fish. While it is sporting, the hawk suddenly attacks it. It then forgets its sport. Similarly the death will strike the soul at

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of a sudden, while the man is busy with his false pleasures. See, God has done such things, which could never have been conceived.

ਫਰੀਦਾ ਦਰੀਆਵੈ ਕੰਨ੍ਹੈ ਬਗੁਲਾ ਬੈਠਾ ਕੇਲ ਕਰੇ ॥
ਕੇਲ ਕਰੇਦੇ ਹੰਝ ਨੋ ਅਚਿੰਤੇ ਬਾਜ ਪਏ ॥
ਬਾਜ ਪਏ ਤਿਸੁ ਰਬ ਦੇ ਕੇਲਾਂ ਵਿਸਰੀਆਂ ॥
ਜੋ ਮਨਿ ਚਿਤਿ ਨ ਚੇਤੇ ਸਨਿ ਸੇ ਗਾਲੀ ਰਬ ਕੀਆਂ ॥੬੬॥

[ਸਲੋਕ ਫਰੀਦ ਜੀ, ਪੰਨਾ ੧੩੮੩

"O man, the human body weighs three and a half maunds (Katcha) (nearly seventy five kilograms). Life in it was due to water and grain. Man came into this world entertaining high hopes (of remembering God's Name) (but he has been entertaining false hopes of false pleasures). Lo ! the angel of Death (Malk-ul-Maut) will enter your place after breaking open all the doors and will cause your death. Now your dear ones will tie your dead body and four persons will carry on their shoulders, for disposal in the burial or the cremation ground. Please note that whatever good deeds were performed, will be serviceable to you in God's Court.

ਸਾਢੇ ਤ੍ਰੈ ਮਣ ਦੇਹੁਰੀ ਚਲੈ ਪਾਣੀ ਅੰਨਿ ॥
ਆਇਓ ਬੰਦਾ ਦੁਨੀ ਵਿਚਿ ਵਤਿ ਆਸੂਣੀ ਬੰਨਿ ॥
ਮਲਕਲ ਮਉਤ ਜਾਂ ਆਵਸੀ ਸਭ ਦਰਵਾਜੇ ਭੰਨਿ ॥
ਤਿਨ੍ਹਾ ਪਿਆਰਿਆ ਭਾਈਆਂ ਅਗੈ ਦਿਤਾ ਬੰਨਿ ॥
ਵੇਖਹੁ ਬੰਦਾ ਚਲਿਆ ਚਹੁ ਜਣਿਆ ਦੇ ਕੰਨ੍ਹਿ ॥
ਫਰੀਦਾ ਅਮਲ ਜਿ ਕੀਤੇ ਦੁਨੀ ਵਿਚਿ ਦਰਗਹ ਆਏ ਕੰਮਿ ॥੧੦੦॥

[ਸਲੋਕ ਫਰੀਦ ਜੀ, ਪੰਨਾ ੧੩੮੩

22. Researches made by doctors.

Many books containing what dead persons, in whom lives were revived after sometime by medical treatment or otherwise, have told about the next world, may be studied with advantage. These will be referred to in some other works.

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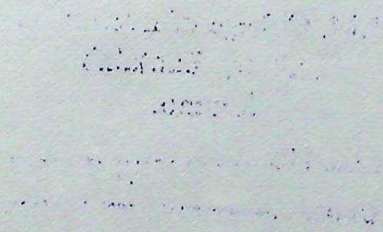

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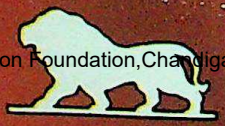
ISBN 81-7205-095-X

Design : Sukhwant Singh



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